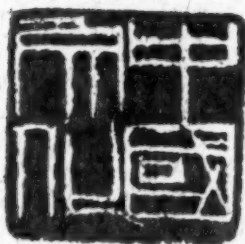


CHINESE CULTURE

A Quarterly Review



Volume III No. 3

March 1961

INSTITUTE OF CHINESE CULTURE

The Institute of Chinese Culture

This Institute was originally established under the auspices of the Ministry of Education of the Republic of China, but later on became an independent institution, with Dr. Chang Chi-yun, ex-Minister of Education, as director. From its very inception, the purpose of this Institute has been to promote international cultural exchange and cooperation, and a group of outstanding scholars and professors of Free China have been invited to cooperate and strive in unison to achieve such an aim.

The publications of this Institute see the last two pages of this issue.

Director

Chang, Chi-yun

Councilors

Chang, Jen-hu
Chiang, Fu-t'sung
Hsieh, Chao-min
Sih, Paul K. T.
Sun, T'ang-yueh
Wang, Teh-chao

Chang, Kuei-yung
Fang, Maurus Hao
Hsieh, Yu-wei
Sun, Pan-cheng
Tsao, Wen-yen
Wu, John C. H.

Executive Secretary

Sung, Shee

The *Chinese Culture, a Quarterly Review* is published under the auspices of the Institute of Chinese Culture in cooperation with the United Publishing Center.

All contributions, communications, and subscriptions should be addressed to the Chinese Culture, 30, Section II, Chung-Shan Road N., Taipei, Taiwan, China.

Subscription rates: NT\$50.00 per copy, 170.00 per year; HK\$12.00 per copy, 42.00 per year; US\$2.00 per copy, 7.00 per year. Postage free to any address.

CHINESE CULTURE

A Quarterly Review

中國文化季刊

EDITORIAL BOARD

Chang, Chi-yun

(張其均)

(Chairman)

Chang, Jen-hu

Chow, Tao-chi

Fang, Maurus Hao

Hsieh, Chao-min

Ma, Yuen-cheung

Sih, Paul K. T.

Sung, Shee

Wang, Teh-chao

張鏡湖

周道濟

方豪

謝覺民

馬潤庠

薛光前

宋晞

王德昭

Chen, En-cheng

Chu, Li-heng

Ho, Hsien-chung

Lo, Mou-pin

Sha, Hsueh-chun

Sun, T'ang-yueh

Tsao, Wen-yen

Yao, Chi-ch'ing

陳恩成

瞿立恆

何顯重

羅茂彬

沙學凌

孫宏越

曹文彥

姚洪濟

ADVISORY EDITORIAL BOARD

Chang, Hsin-tang

Chang, Lung-yen

Ch'en, Durham S. F.

Chiang, Fu-t'sung

Fang, Chao-ying

Hsia, C. A.

Huang, Hsia-chien

Huang, Tseng-ming

Ku, Tun-jou

Kuo, Ping-wen

Lao, Kan

Ling, Shung-sheng

Lu, Yu-tsun

Sun, Pan-cheng

Tseng, Fan-kon

Weng, Chih-yung

Wu, Yuan-li

張興唐

張隆延

陳石孚

蔣復璁

房兆楹

夏濟安

黃夏千

黃正銘

顧敦錄

郭秉文

勞幹

凌純聲

盧毓駿

孫邦正

曾繁康

翁之麟

吳元蒙

Chang, Kuei-yung

Chang, Nai-wei

Cheng, Ching

Chow, Fa-kao

Ho, Kwang-chung

Hsiung, Chen-chung

Huang, Pow-yu

Kao, Ming

Kuang, Yueh-k'un

Kuo, Ting-i

Lee, Pao-ch'en

Lo, Shih-shih

Pao, Tsun-peng

Tao, C. Y.

Wang, Han-chung

Wu, John C. H.

Yang, Lien-sheng

張貴永

張乃維

盛成

周法高

賀光中

熊振宗

黃寶瑜

高明

鄭耀坤

郭廷以

李抱忱

羅時實

包遵彭

陶振譽

王漢中

吳經熊

楊聯陞

DON'T WAIT FOR THE SECOND PRINTING!

In celebrating the 50th Anniversary of the founding of the Republic of China in 1961, the Institute of Chinese Culture presents

CHINESE ART TREASURES in panorama,

five hundred pictures of works of fine arts throughout the world showing the Chinese cultural heritage of five thousand years at your fingertip!

These five hundred pictures are divided into ten volumes of 50 each presenting Chinese visual arts in chronological order to cover the fields of unearthed potteries, stone and jade carvings, bronzes, oracle bones, lacquer objects, frescoes and wall paintings of ancient tombs and Tung-Huang caves, Buddha figures of various types in Yun-Kang and Lurg-Men and other places, and time-honored old and rare bronzes, jades, sculptures and reliefs, porcelain, paintings, calligraphic works, block and movable type printings, tapestries, embroideries, photos of famous architecture and historical scenic spots, furniture and other art objects treasured in national and state museums, institutes of high learning and renowned private collections in China, Japan, France, Germany, Belgium, Italy, Sweden, U.S.A., etc., accompanied with descriptive notes for your enjoyment.

It is a collection of Chinese visual arts to
be carried in your briefcase;
an educational library to be given to and
enjoyed by your friends and children;
a wonderful present for all occasions to
people of all ages.

Buy one for yourself,

And buy more for your beloved.

Buy immediately and subscribe with pre-
publication rate to save up to 25%

Format: 8x10 in loose leaf with de luxe covers.

Price for each volume of 50 pictures: NT\$ 80.00

US\$ 2.00

postage extra

Subscription for complete series NT\$ 600.00

Ten volumes of 500 pictures: US\$ 15.00

(Each volume will be issued at the end
of every month following November 1960)



COMPLETE CATALOGUE AND SAMPLE PICTURE MAILED TO YOU FREE OF CHARGE UPON REQUEST.

Published by: INSTITUTE OF CHINESE CULTURE

General Agency: UNITED PUBLISHING CENTER

30, Sect. 2, Chung-Shan North Rd.,

Taipei, Taiwan, China

CHINESE CULTURE

A Quarterly Review

Volume III, Number 3

March, 1961

CONTENTS

ARTICLES

1. *FU HSI (THE OX-TAMER): THE FIRST CHAPTER OF CHINESE HISTORY*
By Chang Chi-yun (張其昀)..... 1
2. *THE SIGNIFICANCE OF WANG YANG-MING*
By Chou Hsiang-kuang (周祥光)..... 26
3. *EVOLUTION OF THE CHINESE SOCIETY AND ITS RELATION TO CHINESE HISTORICAL DIVISIONS*
By Lo Hsiang-lin (羅香林)..... 37
4. *LOCAL SELF-GOVERNMENT IN SOUTHEAST ASIA*
By Chi-ch'ing Yao (姚洪清)..... 46
5. *CHINESE CULTURAL OBJECTS IN THE ROYAL ONTARIO MUSEUM*
By Shee Sung (宋 唏)..... 88

BOOK REVIEWS

1. *Huang, Tseng-ming, DIPLOMATIC HISTORY OF CHINA*
By Shee Sung 98
2. *Liang, Chia-pin, A STUDY OF KWANGTUNG THIRTEEN HONGS*
By Kwei-hua 102
3. *Ho, Thomas Hao-jo DR. SUN YAT-SEN'S ECONOMIC SYSTEM AND THE AMERICAN FREE ECONOMY*
By Shui-min Chen..... 106

APPENDIXES

1. *CHINESE HISTORY OF FIFTY CENTURIES—THE AUTHOR'S AUTOBIOGRAPHY*
By Chang Chi-yun 109
2. *PREFACE TO THE HISTORY OF CH'ING DYNASTY*
By Chang Chi-yun 135
3. *CONTENTS OF CHINESE ART TREASURES*
By Institute of Chinese Culture 139
4. *A BIBLIOGRAPHY ON CHINESE ART TREASURES*
By Institute of Chinese Culture 155
5. *A BIBLIOGRAPHY ON HISTORY OF THE REPUBLIC OF CHINA*
By Soa Teh-yung 163

A scholarly quarterly devoted to a study
of the essence of Chinese Culture

CHINESE CULTURE

Chinese Culture is an English quarterly review of the research works, with special articles contributed by scholars and Sinologists the world over. Book reviews watch over publications concerning Chinese Culture published at home and abroad. Useful appendices offer the readers for reference. It serves as an academic organ for the Sinologists to contact and exchange ideas with Sinological research institutes all over the world.

Chinese Culture

25, Lane 16, Sect. II, Chung Shan N. Rd., Taipei, Taiwan, Republic of China

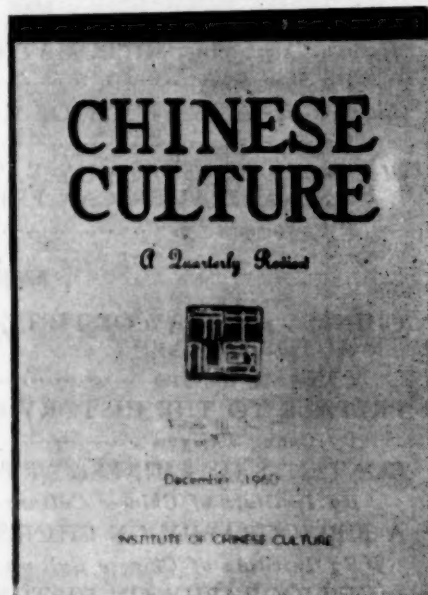
Please enter my subscription to the **Chinese Culture**. Enclosed is U.S.\$7.00 for one year _____, 14.00 for two years _____

Name _____

Address _____

main features of this issue

1. Fu Hsi (The Ox-tamer): The First Chapter of Chinese History
By Chang Chi-yun
2. The Significance of Wang Yang-ming
By Chou Hsiang-kuang
3. Evolution of the Chinese Society and its Relation to Chinese Historical Divisions
By Lo Hsiang-lin
4. Local Self-government in Southeast Asia
By Chi-ch'ing Yao
5. Chinese Cultural Objects in the Royal Ontario Museum
By Shee Sung



Fu Hsi (The Ox-tamer):
The First Chapter of Chinese History*

By *Chang Chi-yun* (張其鈞)

1. The Dawn of Civilization
2. The Rise of Chinese Culture on the Hwai River
3. The Ju River and the Ying River — the Cradle of Ancient Chinese Culture
4. The Phoenix Singing atop the Hill (鳳鳴高崗) — The Tribe Was Formed
5. The Dragon Flying Aloft in the Heavens (飛龍在天) — The King Was Born
6. China's First Female Sovereign — *Nü Wa*
7. The Emergence of the Nomad Age
8. The Beginning of the Family Institution
9. The Invention of the Eight Trigrams
10. The Genesis of China's Philosophical Thought
11. The Accumulation of 500,000 Years of Human Experience
12. The Origin of Chinese Mathematics
13. China's Earliest Musical Instrument — *Sheng*
14. The Ancient Remains of *Fu Hsi*
15. The Influences of *Fu Hsi* on the Posterior Generations

1. The Dawn of Civilization

The written history of mankind owes its expression to the written language. Written history did not take shape until after the invention of the written language.

The genesis of the written language of the Chinese people may be traced to a period as far back as 5,000 years ago, when a legendary

* The first chapter of Dr. Chang Chi-yun's newly completed work *Chinese History of Fifty Centuries*, Vol. I. For information of the work, see *The Author's Note* and *The Author's Autobiography* printed as appendixes in the present issue of this quarterly.

Chinese Culture

leader, named *Fu Hsi* (伏羲, the Ox-tamer, who lived between about 4754-3954 B.C.), invented a drawing system, known as the Eight Trigrams (八卦), which consisted of a series of written symbols, looking partly like pictures and partly like ideographs. These symbols were the earliest Chinese written language, first appearing in its budding form.

Yet, these symbols were more than a mere primitive written language. They embodied a philosophical thought. Each of the eight trigrams was composed of three lines, either divided or undivided. The divided line, shaped like — —, was called *Yin* (陰), symbolizing the negative or female force of the universe; the undivided line, shaped like —, was called *Yang* (陽), indicating the positive or male force of the cosmos. The Eight Trigrams, and the Sixty Four Hexagrams (六十四卦) by their various combinations, signifies the myriad changes of the universe and the diverse principles of life. These mystic symbols formed the essence of the *Book of Changes* (易經), and marked the beginning of Chinese philosophy. And for all this, *Fu Hsi* has been esteemed as the originator of Chinese philosophy.

The innovation of such an abstruse philosophical principle in ancient China, at a time as far back as thirty centuries before the birth of Christ, had caused great surprise of Gottfried Wilhelm Leibniz (1646-1716), a great German philosopher of the early eighteenth century, who lauded it as a wondrous work, fully testifying of the high intelligence of the Chinese people.¹

By the time of *Fu Hsi*, China had progressed from the Fishing and Hunting Age to the Nomad Age. It was also an age which witnessed the rise of family institution and the genesis of government organization. In short, it was an epoch-making age when the ancient Chinese people pass from the barbarian stage into the stage of civilization.

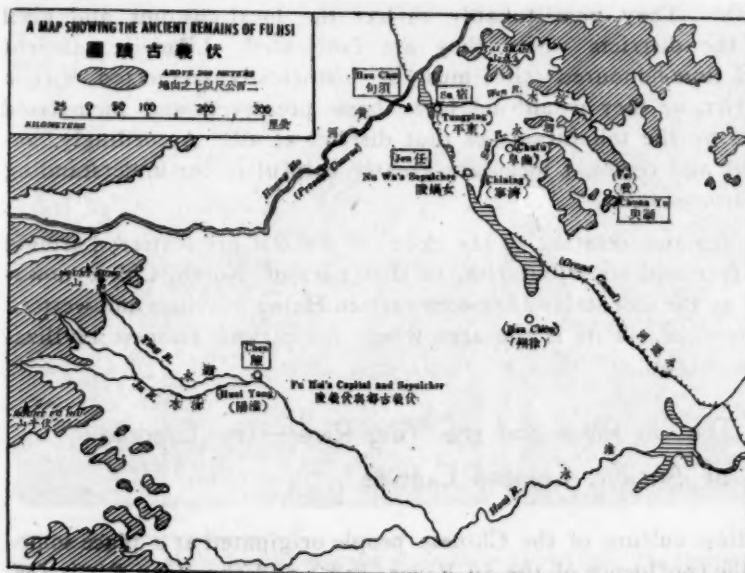
As is characteristic of Chinese history, the dynsty-founders and emperors in ancient China were invariably great inventors, who had conferred remarkable benefits on their subjects, and were thereby honoured as the sages.

Fu Hsi was also known by his alias as *T'ai Hao* (太昊), which literally means the *Supreme Brightness*, in the connotation that he was the torch-bearer of civilization to the land of China in her primeval days. It was he who raised the curtain of the spectacular show of Chinese history. It was he who started the first chapter of the China story.

1 Gorai Ginzō (五來欣造), *The Influence of Confucianism on the Political Thought of Germany*, pp. 436-543, Waseda Univ. Press, Japan 1929, translated into Chinese by Liu Po-min.

2. The Rise of Chinese Culture on the Hwai River

It has been generally assumed that Chinese civilization had originated in the area along the lower stretch of the Yellow River. However, the fact about the rise of civilization in China was far from being so simple. A thorough examination of the problem shows that at the dawn of Chinese history, cultural activities had occurred somewhat simultaneously along four big rivers. *Fu Hsi* arose as a cultural and political leader on the Hwai River (淮水); *Shen Nung* (神農, the Divine Farmer, who lived between about 3494-2675 B.C.) arose on the Han River (漢水, a tributary of the Yangtze River); and *Huangti* (黃帝, the Yellow Emperor, 2674-2575 B.C.) arose first on the Chi River (濟水) and later extended his influences to the middle course of the Yellow River. In days of remote antiquity, the Yellow River was running slantwise across that part of China nowadays known as the Hopei province, where it joined the sea near Tientsin (天津), at the Gulf of Chihli (Pao Hai 渤海). In a nutshell, it was not until civilization had arisen in the areas along the above four rivers that China started to become a unified nation, with a unique culture of her own.



A map
showing
the ancient
remains
of
Fu Hsi.

Some might question: since there is no historical data about the primeval period of Chinese history, how could we be sure of such positive statements as given above?

It seems to the author that despite the lack of any written records or unearthed objects about that period of Chinese history, and despite the availability of just a legendary account of the times of *Fu Hsi* and *Shen Nung*, there is yet a workable method, i.e., the geographical method, by which we may obtain some information about Chinese life and culture in those prehistoric days.

Geographical research is as helpful to our information of ancient times as geological research is conducive to our knowledge of the earth. Just as the geologists may calculate the age of the earth by studying geological layers and prehistoric fossils, geographers may ascertain the authenticity of ancient legends by studying ancient remains and traditional geographical notions.

Legends are useful clues to antique historical studies. As an ancient Chinese saying goes well, "A god does not enjoy the sacrifices offered by a tribe other than that of his own; a tribe does not offer sacrifices to a god whom they do not worship." (神不歆非類，民不祀非族，a quotation from an entry about the 10th year of the reign of Duke Shi 僖公, in the *Commentary on the Spring and Autumn Annals* 左傳) Myths and legends, however fanciful they may be, are the products of people on earth. They unmistakably reflect the local customs and civil manners of the districts where they are fabricated. Likewise, ancient remains and time-honoured relics must be historically connected with a certain district, or they would not have been preserved and memorized for centuries by the inhabitants of that district at all. Accordingly, ancient remains and regional ideas are greatly helpful to our understanding of remote historic facts.

Ancient remains relating to the deeds of *Fu Hsi* are scattered around the Hwai River and its tributaries, in that part of North China nowadays known as the borderland between eastern Hopei province and western Shantung province. This is the area where the earliest Chinese civilization took its origin.

3. The Ju River and the Ying River—the Cradle of Ancient Chinese Culture

The earliest culture of the Chinese people originated at a place somewhere near the confluence of the Ju River (汝水) and the Ying River (潁水), which are tributaries of the upper stretch of the Hwai River. Both rivers flow eastward from the mountainous area of western Honan province to the vast plain in the eastern section of North China. The area between

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

these two rivers was a district of great renown in ancient times.

The Ju River, also known as the Sha River (沙河), had its origin at Mount Fu Niu (伏牛山), near the Lu Shan district (魯山縣), in Honan province. The name of Mount Fu Niu is synonymous with *Fu Hsi*, both meaning the taming of the ox. The Ying River emanated from Mount Sung (嵩山), near the Tengfeng district (登封縣), in Honan province. Mount Sung is a branch of Mount Fu Niu, which is an extension of the Ch'in Ridge (秦嶺) in the east. The two rivers meet in conflux near a place now called the Hwai Yang district (淮陽縣) in Honan province, where they combine to form the Hwai River.

Fu Hsi set up the capital of his empire at *Chen* (陳), which is the site of Hwai Yang district in modern times. It is also the place where the celebrated Imperial Sepulchre of *Fu Hsi* (伏羲陵) is located.² Since days of remote antiquity, the ancient custom of offering sacrifices to *Fu Hsi* at his sepulchre had been handed down from generation to generation, until the Ch'ing Dynasty. During the Ch'ing Dynasty, the emperors used to dispatch officials to perform sacrificial service at the Imperial Sepulchre of *Fu Hsi* on auspicious occasions of the state.³ Details of the



Full view
of
the Imperial
Sepulchre
of
Fu Hsi.

² The picture of the Imperial Sepulchre of *Fu Hsi* is adopted from *The Historical and Geographical Records of Hwai Yang District* (淮陽縣志), compiled by Yen Hsi-chün (嚴緒鈞) and Chu Chuan-ch'ing (朱撰卿), first published in 1916, later reprinted in 1933.

³ Chu K'ung-yang (朱孔陽), *A Reference Work on the Imperial Sepulchres of China's Past Dynasties* (歷代陵寢備考), edited in 1842, the 21st year of the reign of Emperor Tao Kuang (道光) of the Ch'ing Dynasty. It was reprinted by the Shen Pao Press (申報館) in Shanghai.

Chinese Culture

service were described in the book *Ta Ch'ing Hui Tien* (大清會典; *The Institutions of the Great Manchu Empire*).

Chen was also named *Wan Ch'iu* 宛丘). *Ch'iu* (丘) means a terrace along a river bank. In ancient China, people dwelt mostly on the terrace where they could find caves for dwelling and the springs for drinking. Moreover, it was a place good for fishing and hunting, and safe from the floods. Mencius said, "It would be well to have an emperor chosen from among the terrace dwellers." (得乎丘民爲天子) When he said this, he had in mind all the merits of life on the terrace.

The descendents of *Fu Hsi*, according to the descriptions about the 21st year of the reign of Duke Hsi in *Tso Ch'uan* (左傳, *The Commentary on the Spring and Autumn Annals*), had ruled over four states; their locations were as follows:

Name of the state:	Current name of the site:
The State of Jen (任)	The Chining district (濟寧縣) of Shantung province
The State of Su (宿)	East of Tungping district (東平縣) of Shantung province
The State of Hsü Chū (須句)	Northwest of Tungping district of Shantung province
The State of Chuan Yü (顓臾)	The Fei district (費縣) of Shantung province

The sepulchre of *Fu Hsi's* wife, *Nü Wa* (女媧), is also found nowadays in the Chining district of Shantung province.

The above-mentioned four states were all clustering around the Wen River (汶水) and the Shih River (泗水), over an area west of the mountainous land of T'aishan (泰山), China's most sacred mountain. The Wen River flows southward from Mount Lu (魯山) near Leiwu district (萊蕪縣) in Shantung province into the Shih River, where the two rivers jointly run into the Hwai River. The courses of these rivers are nowadays known as the canal running through Shantung and Kiangsu provinces.

The district between the Wen River and the Shih River in the east, and the area between the Ju River and the Ying River in the west, belong to the same geography region, called the Hwang-Hwai Plain (黃淮平原), the complex delta of the Yellow River and Hwai River. It is known as the cradle of Chinese civilization. This significant fact is of great importance to the cultural developments of that region in the later genera-

tions. For instance, Confucius' birthplace, Ch'ü Fu (曲阜), is a most famous cultural center located between the Wen River and the Shih River.

4. The Phoenix Singing atop the Hill (鳳鳴高崗) — The Tribe Was Formed

At the dawn of Chinese history, there lived in various parts of China numerous tribes, which were distinguished from one another by their respective clan names (姓) and tribal names (氏). The clan is a large group of households belonging to the same ancestry, and linked together by the common blood relationship, whereas the tribe is a branch of the clan, living together in a particular district. In brief, the former is a unit of ancestral line, while the latter a unit of human habitation.

In the Chinese language, the counterpart of the English word "tribe" is *Shih* (氏), which is synonymous with *Ch'iu* (丘), meaning a hill. The word *Shih*, therefore, connotes a group of families living together on a hill. *Fu Hsi's* clan was named *Feng* (風), to which belonged more than ten tribes, including such famous ones as *Fu Hsi*, *Nü Wa*, *Ko T'ien* (葛天氏), *Wu Hwai* (無懷氏), etc.⁴ The distribution of the positions of the states founded by these tribes is briefly indicated in the map of *Fu Hsi's* ancient remains.

In the Chapter of *Yao Tien* (堯典, *The Institutions of Emperor Yao*) of the *Book of History* (書經), there is a line referring to the origin of the names of clans and tribes: "He (Emperor Yao) made manifest the names of the clans and tribes of the teeming masses." (平章百姓) The purpose of such a practice taken by Emperor Yao was to achieve the consolidation and cooperation of various households belonging to the same clans and tribes.

Most of the clan names in ancient China were derived from the names of birds or animals. *Fu Hsi's* clan name, *Feng* (風, also written as 鳳), was originally the name of the phoenix. Hence, the phoenix was adopted as the emblem of his clan. Such an emblem is what modern sociologists call the totem.

The phoenix is a divine bird, resembling the chicken in appearance.

4 Ma Su (馬騷), *Yi Shih* (譯史, *Readings in the Ancient History of China*) Chap. 3. Ma Su, whose honorific name was Ma Wan Szu (馬宛斯), was a native of Chou Ping district (鄭平縣), Shantung province, and the winner of the Degree of Chin Shih (進士), in 1659, the 16th year of the reign of Emperor Shun Chih (順治). His representative work, *Yi Shih*, totalling 160 chapters, is a documentary account of ancient Chinese history from its earliest days to the Ch'in Dynasty, published in 1670, the 19th year of the reign of Emperor K'angh'ai (康熙), the Ch'ing Dynasty.

In *Hwai Nan Tze* (淮南子), a classic written in the Former Han Dynasty, in the 2nd century B.C., it was called the Heavenly Chicken (天鷄). Its feather was gorgeous, and its voice of singing harmonious. It was said to rest mostly on the Wu-tung trees (梧桐, *sterculia platanifolia*), and live on bamboo shoots. The secluded valleys of T'aishan used to be the homes of this kind of bird. In the Chapter of *Ta Ya* (大雅, *Majestic Rhymes on the Right Ways of Government*) of the *Book of Odes* (詩經), there are these lines depicting the phoenix:

"The phoenix is warbling its sweet song
High above over the yonder mount."

(鳳凰鳴矣，於彼高崗)

In fact, the phoenix is a rarely seen bird.⁵



↑ The phoenix

The bamboo chicken →



In the West, the phoenix is also regarded as a divine bird. Most probably, the ancient Egyptians had seen this sort of bird. Legends had it that the phoenix used to make a fire to burn itself to death when it was about to die, so that the new phoenix might grow out of the ashes of

its remains. This myth must have had connection with the ancient practice of sun-worship in the West. In ancient China, there also seemed to have developed the same form of worship, as indicated by *Fu Hsi's* honorific title, the *Supreme Brightness*, which is a metaphoric expression of the sun.

⁵ The pictures of the phoenix and the bamboo-chicken are adopted from *A Collection of Great Books of China's Past and Present* (古今圖書集成), reprinted by Chung Hua Book Store, Vol. 515, p. 25, & Vol. 517, p. 48.

The age-old custom of taking a bird as a national emblem is still to be found in the twentieth century world. Quite recently, for instance, the British have through a nation-wide election picked the robin as their national bird.⁶

5. The Dragon Flying Aloft in the Heavens (飛龍在天)
— The King Was Born

The dragon as a symbol of kingship has a long origin in China.

The *Commentary on the Spring and Autumn Annals*, in its recording of the 17th year of the reign of Duke of Chao (昭公), quotes these words of T'an Tze (鄭子): "Fu Hsi adopted the dragon as the emblem of his Imperial Office." (太昊氏以龍紀官) T'an Tze was a native of the State of T'an (鄭國), situated in a place nowadays known as the T'an Ch'eng district (鄭城縣), southeast of the Fei district (費縣), in Shantung province. When T'an Tze visited the State of Lu (魯), Confucius had studied ancient official institutions with him, since he was well versed in such matters. His words must be reliable.

It may well be presumed that before the days of Fu Hsi, the tribes scattered all over the country were in a state of chaos and disorder. By the time of Fu Hsi, for the sake of his eminent deeds and meritorious service to his tribe, he was made the common leader of all tribes of the nation, with the Hwai River area, where Fu Hsi's clan — the clan of Feng — was centralized, being the nation's political center. This marked the beginning of political institution in China. Fu Hsi's adoption of the dragon as the emblem of his Imperial Office had initiated the Chinese tradition of taking the dragon as a symbol of supreme power over the state. It has been customary for the Chinese to regard the dragon as a mark of political leadership. The commonly used Chinese phrase "A group of dragons without a head" (羣龍無首) is taken to mean a state of anarchy.

For the Chinese, the dragon is a divine creature. In ancient legends, it was described as a scaly animal with four legs and two wings, its body being shaped somewhat like an enormous snake. It sometimes lurked in the depths of the sea, and sometimes flew aloft in the heavens; its whereabouts being hard to predict. It was said to be most active during thunderstorms; hence its name is suggestive of the advent of downpours expected by farmers in the season of draught.

In the West, the dragon is also conceived as a divine animal, shaped

⁶ A CNA/UPI dispatch from London, dated Dec. 27, 1960, published by *China News*, Taipei.

like a gigantic snake, with powerful wings to fly. It is regarded as a symbol of victory in war, hence often adopted as the emblem of kings and emperors.

Recently, a group of British air force men have reported the existence of the "dragons" on the tiny islands of Song Song and Telor off the north-west coast of Malaya. A number of this prehistoric-type, lizard-like, strange animal were seen appearing from the islands' caves at dusk, to catch crabs with their mighty forearms; one of them was estimated to be nine feet long.⁷

The legend of the dragon is one of China's oldest and most popular myths. Almost no other legend could rival its length of history on the Chinese soil, and its depth of influence on the Chinese mind. Before the founding of the Republic of China, the emblem on the imperial flag of the Manchu Empire was a dragon. Until this day, the painting of a flying dragon coupled with a dancing phoenix is still the most favorite picture of the Chinese people.



A modern trade mark bearing the drawing of a dragon coupled with a phoenix.

6. China's First Female Sovereign —*Nü Wa*

According to Chinese legends, *Nü Wa* was *Fu Hsi*'s wife, who later succeeded to his throne to be China's first female sovereign.

Nü Wa belonged to the same clan of *Fu Hsi*, but pertained to a different branch. Her sepulchre is nowadays found in the Chining district of Shan-tung province, which was in ancient days the site of the State of Jen. This fact indicates that *Nü Wa*'s birthplace must be somewhere between the Wen River and the Shih River, lying pretty close to that of *Fu Hsi* between the Ju River and the Ying River. *Nü Wa* and *Fu Hsi* must have belonged to two sister tribes.

About 1,800 years ago, during the 1st year of the reign of Emperor Huan of the Later Han Dynasty (147 A.D.), a picture of *Fu Hsi* and *Nü Wa* was sculptured on the wall of Wu Liang Ancestral Temple (武梁祠) in Chiahsiang district (嘉祥縣) of Shantung province, a neighbouring dis-

⁷ A Renter dispatch from Kuala Lumpur, dated Oct. 31, 1960, carried by *China News*, Taipei.

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

trict West of Chining district.⁸ In the picture, the two figures were seen as facing each other, with their lower bodies drawn like the dragons, indicating their status as China's earliest emperor and empress. In their midst was portrayed a little child, reminding us of the philosophical remarks made by Chou Tun-yi (周敦頤, 1017-1073) in his *An Explanation of the Diagram of the Supreme Ultimate* (太極圖說): "The Heavenly Principle constitutes the male element, and the Earthly Principle constitutes the female element. The interaction of these two opposite ethereal elements engenders the myriad things of the universe." (乾道成男, 坤道成女, 二氣交感, 化生萬物.)

Nu Wa had performed meritorious deeds of lasting value in Chinese history. She assisted *Fu Hsi* in establishing the nuptial rites and family institution. She invented China's earliest musical instrument called the *Sheng* (笙). And she innovated the art of refining the variegated stones (五色石), which symbolized the Neolithic Age in Chinese history. By the time of *Nü Wa*, the art of producing refined and elegant stone tools had



The picture of *Fu Hsi* and *Nü Wa* sculptured on the wall of the Wu Liang Ancestral Temple, built in the Han Dynasty.

been highly developed. The so-called "variegated stones" indicated the existence in those days of various types of stone tools, serving a multitude of purposes.

Many years ago, when the author toured the suburbs of Soochow, Kiangsu province, he witnessed numerous Chinese women working as hard as men on breaking stones on Mount T'ai-p'ing (太平山), or sailing the biggest-sized junks on the T'ai Lake (太湖). They displayed the same degree of ability and intelligence as that of the male sex.

⁸ Chu Chung-yung (瞿中溶), *A Study of the Paintings Carved on the Wu Liang Ancestral Temple of the Han Dynasty* (漢武梁祠堂石刻畫像考), Vol. 1., published in 1826, the 5th year of the reign of Emperor Tao Kuang, the Ch'ing Dynasty. The carved paintings are typical samples of this category of art works of the Han Dynasty.

7. The Emergence of the Nomad Age

As a rule, the economic life of mankind makes its progress through the stages of natural food, fishing and hunting, pasturage, farming, and industry. It is described in the *Great Appendix* (繫辭) of the *Book of Changes* that *Fu Hsi* reared domestic animals for cooking. He tamed wild beasts to be domestic animals for food and sacrifices. It was with this practice that China progressed from the Fishing and Hunting Age to the Nomad Age. It marked a great stride made by the ancient Chinese in their conquest of nature.

In the Chinese language, the name of *Fu Hsi*, meaning the taming of animals, was also written as *Pao Hsi* (庖犧), meaning the cooking of animals, or written as *P'ao Hsi* (炮犧), meaning the baking of animals. It was *Fu Hsi* who initiated the art of cookery, which distinguished human life from animal life. It constituted a great contribution to the improvement of human health and the increase of population.

The most popular domestic animals reared by ancient Chinese included horse, ox, sheep, chicken, dog and swine, which were called the six cardinal domestic animals (六畜), as described in the *Book of Rites* (周官), the passage on *Chih Fang Shih* (職方氏, an official on the Chou Dynasty in charge of the nation's atlas and articles of tribute offered by various districts to the imperial court.) The most notable of these domestic animals is the chicken, which resembles the phoenix both in appearance and in the voice of crowing. It is to be recalled that the phoenix, which was a most respectable bird adopted by *Fu Hsi* as the national emblem, was referred to as the Heavenly Chicken in *Hwai Nan Tze*, a classic mentioned above.

Most of the ideographs in the Chinese language are indicative of the Chinese life in ancient times, since they were copied from the most popular things or animals in those early days. The Chinese name for the Hwai River is "淮", which consists of two parts: the first part is "氵", meaning the river, and the second part is "隹", standing for "the collective name for all birds with short tails", according to an explanation of the word in *Shou Wen* (說文, an ancient Chinese dictionary, compiled by Hsu Shen 許慎 in 121 A.D., the first year in the reign of Emperor An 安帝 in the Later Han Dynasty). As the chicken is a short-tailed bird, it may well be presumed that the Hwai River must be an area where the practice of rearing the chicken was highly popular in ancient days.

Many names of places in China are derived from those of domestic

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

animals or fowls. Just as the name of the Hwai River is derived from a domestic fowl, the name of Mount Fu Niu (伏牛山, *Fu Niu* means the taming of the ox) is taken from a domestic animal. This well illustrates the surpassing importance attached to such fowls and animals in Chinese history. And this delicate affiliation of history with geography may serve as a best footnote to Dr. Sun Yat-sen's historical viewpoint of the Principle of the People's Livelihood.

The chicken is a symbol of human habitation, as evidenced by the following popular quotations from ancient Chinese literature:

"In a world darkened by turbulous windstorm,
Is heard the ceaseless crowing of the cock alone."

—*The Book of Odes*

(詩經：「風雨如晦，雞鳴不已。」)

"In the ideal world, the states may be so closely situated that their sights may be seen by the inhabitants of each other, and that the barking of dogs and the crowing of cocks may be heard in each other."

—*Laotze' Tao Teh Ching*

(老子道德經：「鄰國相望，雞犬之聲相聞。」)

"Why should one use a knife for killing the ox to cut the chicken?"

—*Confucius' Analects*

(孔子論語：「割雞焉用牛刀？」)

"If people do not fail to rear the chicken, the pigling, the dog and the swine in time, those aged seventy may eat meat at meals."

—*Mencius*

(孟子：「雞豚狗彘之畜，無失其時，七十者可以食肉矣。」)

Although *Fu Hsi* was the initiator of the Nomad Age, he made much improvement of the ways of fishing and hunting. It is described in the *Great Appendix* of the *Book of Changes*: "When *Fu Hsi* arose, he knotted cords and made nets for hunting and fishing." (伏羲氏作，結繩爲網，以佃以漁。) The improvement of tools of production was not only helpful to the betterment of the people's livelihood, but instrumental in the progress of civilization.

8. The Beginning of the Family Institution

In the *Preface to the Hexagrams* of the *Book of Changes*, there is a passage on the origin of human society: "After the creation of heaven and earth, there arose the myriad things of the universe, including the male sex and the female sex, who made husband and wife, thus giving rise to

the relationship between father and son of the family, on the basis of which was founded the relationship between the king and the ministers of the state."

The above is an account of the rise of human society, with the founding of the family institution as its starting point. It was *Fu Hsi* who founded the family institution in China, and thus laid down the cornerstone of human society. He started a new era in the history of Chinese culture.

While *Fu Hsi* founded the family institution, *Nü Wa* initiated the nuptial rites, regulating that the skins of a stag and a doe (麋皮) be made the presents for betrothal. The stag and doe are symbolic of a couple. A retrospect of ancient Chinese geography shows that in primeval days, the central part of North China was mostly forest land, where grew innumerable deer, which were of great importance to the life of ancient Chinese. The word "deer" frequently occurs in Chinese idiomatic expressions, such as "to chase after the deer over the nation" (逐鹿中原, a metaphoric expression for the fight for the sovereignty of the nation) and "In whose hands will the deer be killed?" (鹿死誰手, meaning "Who will be the winner of the contest?"). In modern times, numerous places in North China still retain their names formerly derived from the Chinese character "Lu (鹿)", which means the deer.¹⁰



The picture of deer chase (逐鹿圖).

9. The Invention of the Eight Trigrams

In the *Great Appendix* to the *Book of Changes*, there is the following description of the creation of the Eight Trigrams by *Fu Hsi*: "When in days of old *Fu Hsi* ruled over the country, he looked up to observe the astronomical phenomena in the heavens, and gazed down to probe the

¹⁰ The picture of Deer Chase is adopted from H. Peake & H. J. Fleure's *Hunters and Artists*, published by the Oxford University Press in 1927.

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

laws of nature on earth. He examined the markings of birds and beasts, and studied how they were adapted to their habitats. Some ideas he drew from the observation of his own being, while others from that of the things scattered far and wide over the earth. In this manner, he invented the Eight Trigrams, as a means of demonstrating the virtues of spiritual beings, and illustrating the conditions of all things under heaven." (古者庖犧氏之王天下也，仰則觀象於天，俯則觀法於地，視鳥獸之文與地之宜，近取諸身，遠取諸物，於是始作八卦，以通神明之德，以類萬物之情。)

While inventing the Eight Trigrams, *Fu Hsi* simplified the laws of nature, showing the changes of nature, and systematized the changeless principles of the ever-changing objects in nature. Here lies the essence of the philosophy of changes. And here rests the greatest contribution of *Fu Hsi* to Chinese thought.

The Eight Trigrams are symbolic of the phenomena of the natural world. Each trigram is composed of three lines, either divided or undivided. The undivided line, —, suggests heaven, whereas the divided line, — —, indicates earth. The various combinations of these two kinds of line in trios constitute the Eight Trigrams, which symbolize eight basic phenomena of the universe.

In its elucidation of the formation of the Eight Trigrams, the *Great Appendix* to the *Book of Changes* has this to say: "Behind the myriad changes of the cosmos, there lies the Supreme Ultimate. The movement of the Supreme Ultimate produces the Two Primordial Forms. The motion of the Two Primordial Forms yields the Four Modes.

The picture showing the order of the eight trigrams, by Shao Yung (邵雍, 1011-1077), a renowned philosopher of the Sung Dynasty.



卦八	乾
天	坎
水	艮
山	震
雷	巽
風	離
火	坤
地	兌
澤	

The eight trigrams: (1) 乾 (Qian, Heaven), (2) 坎 (Kan, Water), (3) 艮 (Gen, Mountain), (4) 震 (Zhen, Thunder), (5) 巽 (Xun, Wind), (6) 離 (Li, Fire), (7) 坤 (Kun, Earth), (8) 兌 (Dui, Marsh).

And the operation of the Four Modes generates the Eight Trigrams." (易有太極，是生兩儀。兩儀生四象，四象生八卦。) In simple language, the Two Primordial Forms stand for heaven and earth; the Four Modes represent the four seasons. The heaven, which is represented by the trigram called *Ch'ien* (乾), signifies the male sex, the odd number, or the motion, whereas the earth, which is represented by the trigram called *K'un* (坤), symbolizes the female sex, the even number, or the quiescence. The diverse combinations of these two elementary forces of the cosmos cause the myriad changes of the universe. According to the philosophy of changes, all things of the universe are originated from the Supreme Ultimate. This cosmological theory enunciated by ancient Chinese philosophers is apparently a monistic one.

10. The Genesis of China's Philosophical Thought

Following his extensive observation of nature, *Fu Hsi* advanced the theory that the universe is composed of eight basic elements, namely, heaven, earth, water, fire, mountain, marsh, thunder and wind, as represented by the Eight Trigrams. His cosmology seems to be more well-rounded than that of the ancient Greeks, who explained natural phenomena by four elements: earth, water, fire and air. What is more important, he had further directed his observation to the human being himself, laying much emphasis on the quest of ethical value and inward truth, which has become the keynote of Chinese philosophical thought ever since.

The Eight Trigrams drawn by *Fu Hsi*, by their various forms of duplicate combination, constitute the Sixty Four Hexagrams. Each hexagram consists of six divided or undivided lines; each line is called a *Hsiao* (爻). The Sixty Four Hexagrams consist of, so to speak, a total of 384 *Hsiaos*, each of them having a metaphysical meaning of its own. Among the eight trigrams, the two most important ones are the *Ch'ien* (乾) and the *K'un* (坤), while the rest of the eight, as well as the sixty four hexagrams, are all their derivatives. By the principles of simplification of natural objects, classification of natural changes, and formulating of the changeless rules of those changes, as mentioned above, these diversified symbols may explain all phenomena on earth.

Fu Hsi's amazing philosophical attainments had been a source of great admiration to Chinese scholars of the posterior generations. *Chu Hsi* (朱熹, 1130-1200), a great philosopher of the Sung Dynasty, had composed a celebrated poem paying glowing tribute to the inventor of the Eight Trigrams, two lines of which read as follows:

"What a divine ancient sage
Was the wise king *Fu Hsi*!
In a glance above and aneath
All mysteries he did see!"

(皇犧古神聖，妙契一俯仰。)

The philosophy of changes originated by *Fu Hsi* was later further developed by King Wen (文王, 12th century B.C.) and Duke of Chou (周公), the illustrious son of King Wen. And, some 2,500 years later, it was carried to completion by Confucius, who made it an all-embracing philosophy, containing all the subtle principles of sageliness inside and kingliness outside (內聖外王之道).

It is amazing that *Fu Hsi* had initiated so profound a philosophical thought at a time as early as thirty centuries before the Christian Era. In world history, there has been no other thinker conceiving such an abstruse philosophy at so early a date as he did. His rare attainments as a pre-eminent thinker had crowned the Chinese history with the greatest honour and glory.

II. The Accumulation of 500,000 Years of Human Experience

Many people might have doubted whether it was possible that there could appear such a wondrous philosophy as mentioned above at the dawn of Chinese history. Such suspicions have all been cleared up by the archaeological discoveries made by Chinese scholars over the past thirty years or so. As those discoveries unmistakably show, it has been 500,000 years since the appearance of *homo sapiens* in the land of China. It was by no accident that *Fu Hsi* innovated his profound philosophical theory. He had behind his work the background of nearly 500,000 years of human wisdom and experience on the ancient Chinese soil.

During the past centuries, Chinese scholars had made various calculations about the origin of humanity in China. Some guessed it to be dating from 2,000,000 years ago. Some calculated it as beginning from only 45,000 years ago. Some presumed that the earliest ruler of China was *P'an Ku* (盤古氏), a legendary being who was said to have transformed the cosmic chaos into the orderly universe. Others maintained that *Fu Hsi* was not China's earliest ruler; instead, he was preceeded by a still earlier sovereign named *Sui Jen Shih* (燧人氏), a fabulous sage to whom was attributed the invention of fire in China. And still others divided the earliest phase of Chinese history into ten generations, assuming Huangti's

times as belonging to the generation.¹¹ All such fanciful guessworks have been illuminated by the archaeological discoveries and scientific researches during the last few decades. The discussion of the prehistoric period of Chinese history is not within the scope of the present book. However, for the convenience of the readers' reference, a brief account of that period is given below.¹²

In 1933, the Chinese Geological Survey in an expedition discovered the skull of a primitive man, in a limestone cave at a town named *Chou Kuo Tien* (周口店) of Fang Shan district (房山縣), about 50 kilometers southwest of Peiping. The fossil was acknowledged by world archaeologists as the remains of the earliest man in China, known as the Peking man, who lived about 500,000 years ago. At that time, the loess layer was not yet formed in North China, and the climate there was much warmer and the rainfall more bountiful than they are today. The Peking man dwelt in mountain caves, lived on fruits and hunting, and had invented the use of fire and stone tools. This type of primitive man distinguished himself from the beasts primarily by his physical structure and his knowledge of the use of fire and stone tools. The discovery of the Peking man was a world-shaking affair in the early nineteen thirties.

The period from the appearance of the earliest primitive man to the end of the prehistoric times, which is generally referred to as the Stone Age, may be divided into three stages, as follows:

- (1) The Eolithic Age, also known as the age of the Peking man, who used simple stone tools made of natural stone pieces;
- (2) The Paleolithic Age, represented by the cave-dwellers on mountain tops at Chou Kuo Tien, about 25,000 years ago. The stone tools they used were produced by grinding, but the craftsmanship was very rough. These primitive people lived in caves which rose



"Peking Man"

11 Ma Su, *Yi Shih*, Chap. 1.

12 Li Chi (李濟), *The Origin of the Chinese People* (中國民族之始), the second volume of the first set of *Historical Research Series* (史學叢書), published by the Continent Magazine Press (大陸雜誌社) in 1950, & Shih Chang-ju (石璋如), *The Prehistoric Times* (史前篇), a chapter of *China's Historical Geography* (中國歷史地理), vol. 1, a book of *China Study Series* (中國叢書), published in 1954.

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

some 60 feet above the ground, and are hence called the Old Men of the Upper Caves (上洞老人). They rather resembled the modern man in physical structure, and their environment was not much different from that of North China in modern times;

(3) The Neolithic Age, an age in which the stone tools were more refined than those of the previous age. They showed a greater degree of variety and artisanship. This age may be again divided into three phases, according to its people's ways of living:

(a) The initial phase, dating from about 5,000 to 8,000 years ago, when agriculture had just began, and fishing and hunting were still in fashion. It coincides roughly with the periods of *Fu Hsi* and *Shen Nung*;

(b) The early phase, dating from approximately 5,000 years ago, also known as the Yang Shao Period (仰韶期), which name is derived from the Yang Shao Village (仰韶村), five miles north of Mien Chih district (渑池縣) in Honan province, where a number of stone tools belonging to that period were unearthed. It was a time when agriculture became popular, and Chinese pottery made its first appearance. The shapes of pottery works produced then somewhat resembled those of the bronze vessels of the Shang and Chou dynasties. This period coincides approximately with the period of Emperor Yao (堯, 2356-2255 B.C.), which is a time famed for its production of earthenware.

(c) The late phase, dating from about 4,000 years ago, when the method of irrigation was adopted in agriculture, and a preliminary form of division of labour was practised in handicraft. This period coincides with the Hsia Dynasty (2205-1818 B.C.).

The most important conclusion of our pre-historic research is that the Chinese people had started their existence with the emergence of the Peking man, at a time as early as 500,000 years ago. Ever since that remote time, the Chinese have been the native-borns of China proper, and not immigrants from abroad. It may therefore be ascertained that the splendid culture of China had been achieved through the independent struggle of our forefathers.



A stone axe belonging to the Neolithic Age.

12. The Origin of Chinese Mathematics

The use of a simple mathematics in China must have begun before the times of *Fu Hsi*. Although the Eight Trigrams drawn by *Fu Hsi* is a symbolic interpretation of cosmic phenomena, its operation is doubtlessly based on certain mathematical principles. It is recorded in the Chapter *On Weight* (輕重篇) of the book *Kwantze* (管子) that *Fu Hsi* invented the *Nine-times-nine Verse* (九九歌訣) to correspond to the principles of nature. The *Nine-times-nine Verse* was composed to illustrate the rules of multiplication; it was so called because it started with the line "Nine times nine makes eighty one". Scholars of the Han Dynasty also asserted that the Eight Trigram is correlated with the principles of *Chiu Chang Suan Shu* (九章算術, *Nine Chapters on Mathematics*), an ancient Chinese mathematical book which prevailed in the Han Dynasty. And this is why the *Book of Changes* is also called the study of symbols and mathematical numbers (象數之學).



A painting portraying *Fu Hsi* holding the compass and *Nu Wa* taking the square, by an anonymous artist of the T'ang Dynasty.

To *Fu Hsi* was also attributed the invention of the compass and the square (規矩), which were greatly helpful to the geometrical design of ancient Chinese architecture. As an ancient popular saying has it, "*Fu Hsi* held the compass he invented, and *Nu Wa* took the square she innovated." (伏羲執規女媧執矩) The pottery works of the above-mentioned

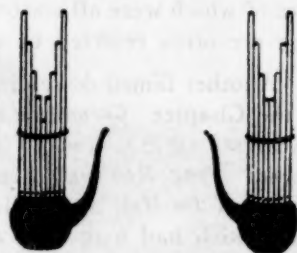
Yang Shao Period unearthed in Honan province were painted with well-proportioned geometrical designs, which are evidences of the use of compass and square in those early days in Chinese history. It is interesting to note in passing that among the coloured paintings on silk of the T'ang Dynasty lately excavated from the ancient tombs in *T'u Lu Fan* (吐魯番), Sinkiang province, there is a picture portraying *Fu Hsi* holding a com-

pass Nü Wa taking a square respectively.¹³

13. China's Earliest Musical Instrument—*Sheng*

According to *Shih Pen*¹⁴ (世本, a book on ancient Chinese emperors and their inventions, written by an anonymous author of the Han Dynasty), Nü Wa invented China's earliest musical instrument, the *Sheng* (笙). In the Chapter *Ming T'ang Wei* (明堂位, a chapter explaining the positions taken by the princes given an audience by Duke of Chou at Ming Hall) of the *Book of Rites*, there are these words attributing the invention of the *Sheng* to Nü Wa: "The reeded musical instrument of *Sheng* invented by Nü Wa (女媧之笙簧)".

The *Sheng* is a musical instrument made of bamboo, with many pipes of varying lengths shaped like the wings and feathers of the phoenix. Inside the pipes are a number of reeds, each of which may be vibrated to sound a musical note, while the player blows the spout and fingers the keyhole corresponding to that reed. In the *Book of Odes*, there is a line depicting the *Sheng*:



The musical instrument of *Sheng* (笙).

"To make sweet music pleasing to the ears
By blowing the *Sheng* and vibrating its reeds."

(吹 笙 鼓 簧)

The *Sheng* is a superb musical instrument, which can produce a unique melody peculiar to the charms of Chinese music. Dr. F. W. Eastlake, a famed British musician, had written favorably about this instrument in an article: "The commentators on ancient musical instruments invariably mention the great age of the *Sheng*, and seem to delight in speaking of it as a proof of the inventive genius and musical talent of the ancient Chinese."¹⁵

It is a well-known fact that most of the great inventions in history

13 Adopted from the *Bulletin of the Institute of Ethnology* (民族學研究所集刊), 4th issue. The picture originally appeared in Aurel Stein's *Innermost Asia*.

14 *Shih Pen* (世本), a book on ancient emperors and their inventions, written by an anonymous author of the early Han Dynasty, but based on rather antique materials. The original copies of the book had long been lost; a rearranged edition of the work is now available.

15 Liang Tsai-ping (梁在平), *Chinese Music* (中國音樂), a treatise in *Symposium on the History of Chinese Fine Arts* (中國美術史論集), p. 522, a book of *China Study Series*, published in 1954.

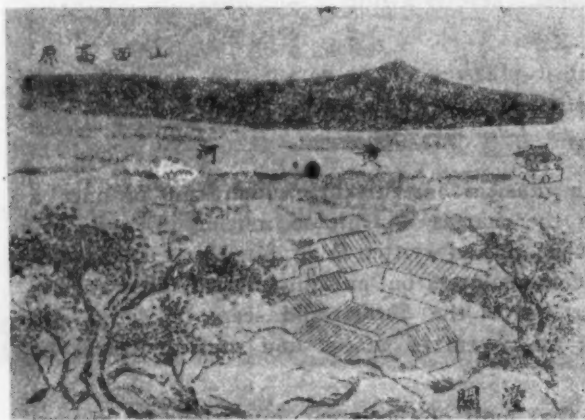
have been achieved through the efforts of numerous persons who either suggested the idea or made unsuccessful experiments, but whose names are obscure. It is only a handful of prominent figures successful in these experiments who are credited with such inventions. However paradoxical this may seem, it is the truth about history.

14. The Ancient Remains of *Fu Hsi*

Many of *Fu Hsi*'s descendants are famous names in Chinese history.

By the time of the Spring and Autumn Era, his heirs had ruled over four states, the names of which have been mentioned above, and the sites of which were all scattered along the western foot of T'aishan. Hence, they are often referred to as the "Tribe of T'aishan" (秦族).

Another famed descendent of *Fu Hsi* was *Feng Hou* (風后). According to the Chapter *Chronicles of Five Ancient Emperors* (五帝本紀) of *Records of History* (史記), *Huangti* appointed him to be the premier to govern the people. *Feng Hou* was a statesman of unusual talent, belonging to the lineage of *Fu Hsi*, and hailing from the coastal area of Shangtung Peninsula, which had long been a highly civilized place in ancient times.



A bird's-eye view of *Feng Ling Tu* (風陵渡).

his famous poem *Lines on Feng Ling Tu* (詠風陵渡), Emperor T'ai Tsung of the T'ang Dynasty (唐太宗) wrote:

"What a spectacle is this gracefully shaped bay,
The only curve of the thousand-mile waterway!"
(千里長源此一灣)

On the modern Chinese map, a most notable spot connected with *Fu Hsi*'s clan, the clan of *Feng*, is *Feng Ling Tu* (風陵渡, a ford in memory of *Feng Hou*), located on the Yellow River near T'ungkwan (潼關), in Shensi province. For many centuries, it has been a communications center between Shensi province and Shansi province. In

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

Faced with the sharp curve of the Yellow River, and backed by the steep precipices of Mount T'ai Hua (太華山), *Feng Ling Tu* makes Tungkwan the foremost strategic post of Shensi province. Today, it is the terminal point of the Tat'ung-P'uchow railway line (同蒲鐵道).

Another famous spot relating to *Fu Hsi* is Mount Fu Niu in Honan province, which has been mentioned above. This mountain may also be called Mount Fu Hsi, since *Fu Niu* and *Fu Hsi* are two synonymous terms in Chinese, both meaning the taming of the ox, as evidenced by the picture of the Ox Wine-jar (犧尊圖).

After centuries of migration, the descendents of *Fu Hsi* have scattered all over the nation, reaching as far as the southwest corners of the country. To this day, the *Miao* and *Yao* tribes in the mountainous areas of Southwest China are still worshipping *Nü Wa* as their ancestral goddess.¹⁶ The remote ancestors of these tribes are believed to have moved southward from the Hwai River area in North China. According to ancient his-



The picture of the Ox Wine-jar (犧尊), a vessel produced during the Eastern Chou Dynasty.⁹

torical records, they had once migrated to Mount Mo Fu (幕阜山), between the Poyang Lake and Tungting Lake in Central China. Later on, one branch of them further moved westward, by way of western Hunan province, to the plateau of Kweichow province, where they settled down to be the *Miao* tribe, while another branch moved to Mount Nan Ling (南嶺山), in the northern parts of Kwangtung and Kwangsi provinces, where they remained to be the *Yao* tribe. These two tribes have dwelt in those regions since days of antiquity, and their cultural standard is still remaining in the primitive stage. As a Chinese proverb says well,

9 The picture of the Ox Wine-jar is adopted from *A Pictorial of the Bronze Vessels in the Palace Museum* (故宮銅器圖錄), in the *Chung Hua Series* (中華叢書). The original piece of this ox-shaped drinking vessel has a cap on its back, and an opening at its mouth, H. 28.5 cm, L. 39.7 cm, W. 5.210 cm.

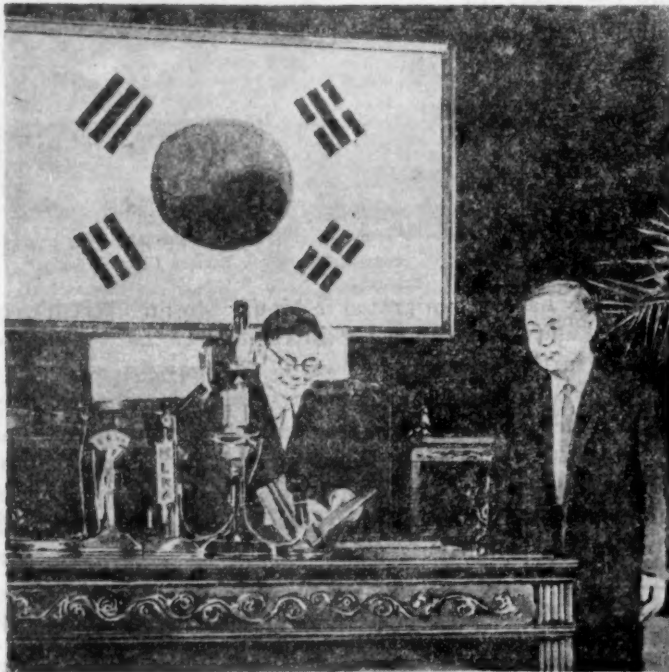
16 Lin Shuen-sheng (凌純聲), *China's Frontier Races* (中國邊疆民族), a treatise in *Symposium on the Culture of Border Regions of China* (邊疆文化論集), Vol. 1, p. 5, a book of *China Study Series*, published in 1953.

"Life in the mountainous area makes people stopped up in cultural progress (山居令人塞)." As a rule, those who cannot conquer the environment will be conquered by environment. Culture is something, in the words of Confucius, which "is ever marching forward, and never comes to a standstill." (吾見其進，未見其止) It is either in progress, or in egress.

15. The Influences of *Fu Hsi* on the Posterior Generations

It is a most remarkable fact that China's earliest national leader was a sage, not a hero. *Fu Hsi*'s illustrious achievements consisted in cultural matters, and not in military might. This significant fact may be regarded as a convincing evidence of the traditional peace-loving character of the Chinese nation.

Fu Hsi's virtuous character has been a source of great admiration to scholars of the posterior generations. In the preface to his monumental work *Records of History*, Szu Ma Ch'ien (司馬遷) wrote; "*Fu Hsi* was a



The national flag of the Republic of Korea, designed with four of the eight trigrams drawn by *Fu Hsi* 5,000 years ago. (Standing in the center of the picture is Yin Puk-shan (尹普善), President of the Republic of Korea, who is seen swearing into his presidential office.)

Fu Hsi (The Ox-tamer): The First Chapter of Chinese History

man of genuine kindness; he invented the Eight Trigrams." (伏至純厚，作八卦。) For many centuries, *Fu Hsi*'s times has been conceived by the Chinese people as "an age when virtue reigned supreme (至德之世). Tao Yuan-ming (陶淵明, 372-427 A.D.), a great pastoral poet of the Tsin Dynasty, paid a high tribute to him by writing in a poem:

"Far away is *Fu Hsi*'s day
Few now act in his naive way."

(羲農去我久，舉世少復真)

In a letter to his sons, Tao further expressed his glowing admiration for *Fu Hsi* with these remarks: "In the wearying early summer months of May and June, I lay idly on a couch by the north window of my little cottage, enjoying the cool breezes that came to me once in a while, and soothingly caressed my body. In a moment, I fancied myself to be a care-free soul like *Fu Hsi*." These words have been adored by students of literature in China for well over a thousand years.

The influence of *Fu Hsi* is nowadays most strongly felt probably in the Republic of Korea. Four of the eight trigrams, *Chien* (乾), *Kun* (坤), *K'an* (坎) and *Li* (離), symbolizing Heaven, Earth, Water and Fire, are now adopted by the Korean people as the ensign for their national flag. Wherever the Korean national flag goes, hundreds of millions of people of the twentieth century world would salute with their eyes the living symbol of *Fu Hsi* of 5,000 years ago.

What a marvellous and splendid scenes is the beginning of the Chinese history!

Contributors to this issue

Dr. Chang, Chi-yun Ex-Minister of Education, Commandant of the National War College of the Republic of China.

Dr. Chou, Hsiang-kuang Professor of Chinese, University of Allahabad, India.

Mr. Lo, Hsiang-lia Professor of Chinese, University of Hong Kong.

Mr. Sung, Shoo Professor of History, Taiwan Normal University; Director of Secretariat, National War College, Republic of China.

Dr. Yao, Chi-ch'ing Professor of Law, National Taiwan University; Director, Department of High Education, Ministry of Education, Republic of China.

The Significance of Wang Yang-ming

By Chou Hsiang-kuang (周祥光)

The long and steady propagation of Buddhism among Chinese scholars paved the way for a renaissance under the Sung dynasty (960-1,280 A.D.). The common people with characteristic indifference, did not notice how the foreign religion had spread but a few recognized the superiority of the Indian intellect, especially in metaphysics and methodology. But this recognition of the merits of Buddhism actually became an impulse for the disciples of Confucius to rejuvenate Confucianism.

Under the Sung dynasty, Chinese philosophy awoke, refreshed as it were after the long sleep of a thousand years. Buddhism seems to have stirred up the Chinese intellect to respond to new stimuli. It had fed the Chinese mind with new food to digest and assimilate into its system. The result was the rise of the *Li Hsueh* (理學) or Rationalism in the Sung and the Ming dynasties.

It was an attempt to put into orderly form the current beliefs of cultural and educational minds about the universe—to integrate into a consistent whole the philosophical thinking of the age. Chu-Hsi (朱熹) was generally recognized as the master of the Sung Rationalism. He was intellect which delighted in synthesis and he was gifted with both clarity of thought and an admirable literary style. He built the Sung Rationalism which was to dominate for centuries the cultured minds of China. The man who was daring enough to challenge Chu Hsi was Wang Yang-ming (王陽明). He was the great Rationalist in the Ming dynasty (1368-1644 A.D.). The twenty-six volumes of the book of *Ming Ju Hsueh An* (明儒學案) or *Writings of the Ming Rationalists*, which deal with Wang Yang-ming's school, occupying nearly half of the book. Wang Yang-ming's philosophy is a product of profound thinking and system-building. One is often impressed by his thoroughness and acuteness, feels that his principles are embodied Confucianism and the Dhyana school of Buddhism. In saying this I do not mean either to exaggerate Wang's thought or to belittle Chu Hsi's greatness. Both are greater thinkers in the history of Chinese philosophy, but there is a difference in their ways of thinking. Though each of them builds a system, the scope of which embraces the physical world and moral values, the individual and the universe. Chu Hsi's system,

The Significance of Wang Yang-ming

with all its many-sidedness and universality, is marked by an element of cautiousness and considerateness, while Wang's is characterized by sharpness and penetration. In terms of Buddhism, Chu Hsi belongs to the teaching sect (教門)—the gradual (漸) and the Wang to the intuitive sect—(宗門) the sudden (頓).

Wang Yang-ming was a native of Yu-yao (餘姚) district of Chekiang (浙江) province and born in the 8th year of Ch'eng Hwa period of the Emperor Hsien-Tsung's (憲宗) reign of the Ming dynasty (1473 A.D.). At the age of 18, he was once passing through Kuang Hsin district, where he paid a visit to a Confucian scholar named Lou-liang, who talked to him about the idea of the "Investigation of things (格物)." Wang Yang-ming was very much pleased and then thought it was possible to become a sage through studies. Later on, he read the writings of Chu Hsi, and came to know that according to Confucius, all things have embodied within them the Supreme Reason. Hence, on seeing a bamboo, he took it and began to investigate it. But though he pondered diligently, he had no success, and finally fell ill. At the age of 27, he regretted that all his efforts had hitherto been void. He then to study in a systematic way, but knowledge still evaded him. Later on, he again fell ill. However, hearing a Taoist Yogi talk about the principle of "nourishing life," he felt happy. He therefore searched into Taoism and Buddhism, and found mental affinity. Some ten years later, he fell into disfavour at the Court and was exiled to a petty appointment at Lung Ch'ang Yeh (龍場驛) of Kweichow province. Suddenly, in the middle of the night, Wang realized the meaning of "the extension of knowledge through investigation of things." Without knowing what he was doing he called out, got up, and danced about, so that all his servants became alarmed. He, therefore, realized that for the Truth of Confucian sages, one's own nature is self-sufficient, and that it is wrong to seek the Supreme Reason outside oneself.

After Wang Yang-ming gained the glimpse of enlightenment at Kweichow, he was recalled to Peking, and subsequently, despite vicious intrigue, was appointed as *Shun Fu* (巡撫) or Commissioner for Civil Affairs of Southern provinces (Kiangsi, Fukien and Kuangtung) in the course of which he once suppressed within three months banditry that had been rife for decades. When the Emperor Shih-tsung (世宗) came to the throne (1522 A.D.). Wang was appointed as Minister of War, one of the most important officials in the empire. In the same year he began exclusively to teach his pupils about the extension of the "Intuitive knowledge." (良知) In the 8th month of Ting-Hai year of Chia-Chen (嘉靖) period (1527 A.D.), Wang set forth on his *Ssu Tien* (思田) campaign, in the course of which he obtained the bloodless submission of certain aboriginal chiefs, and later

restored to them their traditional system of tribe rule. He died in the 7th year of Chia-Chen period of the Emperor Shih-tsung's (世宗) reign of the Ming dynasty (1529 A.D.).

The concept of learning in Wang Yang-ming's philosophy may be divided into the following five sections:—

1. Mind and Intuitive Knowledge

We shall discuss what Wang Yang-ming meant by the word "Mind." He says: "The mind itself is reason. So in the world can there yet be anything or any reason outside of the mind?" It follows that unless there is mind, there will be no "thing" and reasons. What we call things and reasons are included in the mind. If mind is free from selfishness, it is Right Reason, no need to add anything to it. "When mind is clear, in the right, and unblinded by selfish motives, it acts towards parents in accordance with filial duty, it acts towards the king in accordance with loyalty, and it behaves toward friends and people-at-large in accordance with honesty and benevolence." (see *Wang Yang-ming's Record of Instructions* 傳習錄).

Again says:

"Your mind is not a nervous system of flesh and blood. If it were that and nothing more, a man after death, while he still kept his flesh and blood, would continue to see, hear, speak, etc. Why was he unable to do so?" (see *Record of Instructions*)

Mind is the organ which directs seeing, listening, speaking, and motion; because mind consists of human nature which works in the eyes, the function of seeing is operative. When it works in the ears, hearing takes place. When it works in the mouth, speech occurs. When it works in the limbs, movement comes. All these operations are coming out from the mind, so we may say that the mind is the master of the physical body.

Wang Yang-ming goes further in saying that this mind is your realself and is also the master of the physical body. If there were no realself, there would be no physical body. Life depends on this mind; if there were no mind, we should be dead. Wherever there is knowing there is mind. The function of seeing in eyes and of listening in ears and even the function of pain and comfort of limbs, the feeling of these is the mind.

If we further analyse the mind, we will come to know that mind has three-fold functions namely sensation, thought and volition. Cognition, desire, volition are the three mental processes.

The Significance of Wang Yang-ming

Mind has three states, viz, active, passive and neutral. Mind always wants variety and new sensations. It is disgusted with monotony. Law of Association, Law of Continuity and Law of Relativity are the three principal laws of the mind.

Thinking, planning feeling, knowing are the various activities that are going on in the mind. Sometimes you plan. Sometimes you feel. Sometimes you try to know. Sometimes you think seriously. Sometimes you will have volition which brings all the mental faculties into play. We must be able to know by introspection what exactly is going on at different times in the mind.

What Wang Yang-ming speaks of the word 'investigate' of the "Investigation of things," this means that the word "Ko" (the term linked with Wu, "Things" in the phrase of Ko Wu (格物), "Investigation of things"), Wang comments as follows:

"Ko means Cheng or rectifying. It is to say to rectify what is unrectified in order to restore it to a state of rectitude. The mind of the sage is like a bright mirror; due to brightness it can shine on everything. "If we want the mind to be brightened up and shine on everything, it only requires our minds which should be free from selfishness and retain the heavenly reason. As to the meaning of the word Ko, it is the motion of reason and utility of the mind. We therefore come to know that the Mind, Reason, Nature and Intuitive Knowledge are the different parts of one thing which comes from heaven. To define the word "Hsin" 心, there is no difference between Confucianism and Buddhism; as Confucius speaks of "Hsin" or Nature which is conferred by heaven, Buddhism speaks of "Hsin" which comes spontaneously from the beginning. The knowing of the mind is based on nature; it is therefore called intuitive knowledge. In short, the original state of the mind is nature and the utility of the mind is reason and knowledge derived as a result of reason by the mind is intuitive knowledge.

2. The Extension of Intuitive Knowledge (致良知)

Intuitive knowledge is the key to understanding the intelligibility of the world; it is not limited to men, but, in a wider sense, extends to all animate beings and even physical objects. Wang Yang-ming says:

"The intuitive knowledge of man is the intuitive knowledge of plants, trees, tiles and stones. If plants, trees, tiles and stones lacked this intuitive knowledge of man, they would be unable to be plants, trees, tiles and stones. But is this true of them only? If Heaven and Earth lacked man's intuitive knowledge, they too would be unable to be Heaven and Earth." (see *Record of Instructions*)

Wang futher comments:

"Intelligibility fills the universe. Man imprisoned on his physical body, is sometimes separated from intelligibility. Nonetheless, his intuitive knowledge is the controlling power of the cosmos and of the gods. If there were no intellect in the universe, who would study the profundities of Terra Firma? If the spirits had no knowledge of mankind, how could they reveal themselves in fortune and misfortune? Heaven, Earth, and deities would be non-existent if they were separated from the human intellect. On the other hand, if man's intellect were divorced from Heaven, Earth, and deities, how would it exercise its function?"

Judging from the above sayings, Wang Yang-ming's teachings shows that he was a hylozoist and held that all creatures are alive. But something of the sort is implicit in his remark that because animals and grains are nourishment for the people, and because herb and mineral medicines cure disease, there must be a spiritual affinity between the biological and physical worlds, on the one hand, and mankind, on the other. Intelligibility is linked between the animate and non-animate worlds. In other words that intelligibility is the essence of reality. So Wang says that what fills the whole world is intelligibility. It has two aspects: on the one hand, it is mind, which knows, and, on the other hand, it is the universe, which is known. In comparing with Yoga-Vedanta philosophy, Wang's intelligibility has two aspects, The Purush (mind) and Prakriti (universe). To know the essence of reality or the nature of the universe depends on Intuitive knowledge (Liang Chih). To develop and bring this intuitive knowledge into actual operation is called by Wang Yang-ming as "Extension of the intuitive knowledge." Thus he writes:

"The mind of man constitutes Heaven in all its profundity, within which there is nothing not included. Originally there was nothing but this single heaven, but because of the barriers caused by selfish desire, we have lost this original state of Heaven. If now we concentrate our thoughts upon extending the intuitive knowledge, so as to sweep away all the barriers and obstructions, the original state will then again be restored, and we will again become part of the profundity of Heaven." (see *Record of Instructions*)

Again:

"Intuitive knowledge exists always. If you do not take care to preserve it, you will lose it. In itself it is bright and clear, despite ignorance and blindness. If you do not know enough to keep it clean, it will become beclouded, but though it may thus be clouded for a long time, it nonetheless is essentially brilliant, limpid and distinct." Again:

The Significance of Wang Yang-ming

"Intuitive knowledge is as bright as a mirror. Nothing that is reflected in it can escape it." (see *Records of Instructions*)

"The shining virtue in its original state," Wang Yang-ming writes elsewhere "is known as the intuitive knowledge." Hence, manifesting the shining virtue and loving people are, for Wang Yang-ming, both ways of extending the intuitive knowledge, the latter process being understood as equivalent to the *Great Learning's* (大學) "extension of knowledge (致知)." "If, however," he continues, "one wishes to extend one's intuitive knowledge, does this mean that one should stupefy oneself with shadows and echoes, and suspend oneself in empty unreality?" It is necessary to accept the reality of external affairs. Hence the "extension of knowledge" necessarily consists in the "investigation of things." By pursuing this process of "investigation of things" for a long time, we can completely eradicate the "barriers caused by selfish desires," and thus enable the "shining virtue" to restore us to the state of original oneness with Heaven, Earth and all things. Lo Hsiang-shan (陸象山) (1140-1193 A.D.) said: "The universe has never fenced men apart from itself; it is men who themselves fence off the universe." Then tension of intuitive knowledge is the means by which this fence is removed.

There is a conclusion to be drawn from this doctrine of intuitive knowledge, shining virtue being the Jen (仁) (fellow-feeling) of being one with Heaven and Earth and all things. This conclusion is that the revealing of shining virtue consists in the putting of Jen into practice. This is why Wang Yang-ming said that the revealing of this virtue consists in love people, and loving people is the means by which virtue is revealed.

3. The Unity of Knowledge and Action

The extension of intuitive knowledge is that extension of it which comes with action. It is only by acting in obedience to the commands of intuitive knowledge that knowledge can be completed. As Wang Yang-ming says: "Knowledge and action are an indivisible whole." There is an action contained in the knowledge while the knowledge is within the action. Wang again says: "Knowledge is the beginning of action and action is the completion of knowledge." The following conversation occurs in his *Record of Instructions*:

Hsu Ai asked: "People of today know quite well that to fathers one ought to be filial and to elder brother one ought to discharge the duties of respect, and yet they are incapable of being filial sons and good younger brothers. This indicates that knowledge and action are two separate things,"

The Master answered: 'This is owing to the separation caused by selfish desires, and does not according to the basic nature of knowledge and action as one. There will be no such person who knows and yet does not carry his knowledge into action. For such knowledge is not knowledge at all. What the ancient sages wanted to do was to restore and recover this basic nature I have always said that knowledge is the guide of action, and action is the practical work to knowledge. If we understand it, then we have only to think of knowledge, and action is there.' (see *Record of Instruction*)

The basic nature (original state) of the mind, at such times as it is not beclouded with selfish desires, entails knowledge and action being one and the same. Thus we shall turn to Mancius's familiar story of the child about to fall into a well, that in his alarm he inevitably has a feeling of sympathy and that in obedience to this feeling as a spontaneous expression of his mind, without a doubt what he does is to rush forward and save the child. Such an act is what Wang Yang-ming means when he says that "Knowledge is the beginning of action; action is the completion of knowledge." But if at that time there should be a sense of hesitation, because of fear of the danger involved, or because of dislike for the child's parents, in both cases the result being doing nothing, then this is knowledge without ensuing action. This situation, however, separated knowledge and action. The same is true of filial piety: when a man, knowing that he should be filial to his father, allows himself to follow the spontaneous expression of his knowledge, then there is sure to be filial action. If a man is prevented from acting thus, the reason is that the mind has been obscured by selfish desires. When this happens, the intuitive knowledge is there, but it is not carried to its conclusion, namely the completed action. This is why Wang Yang-ming says: "Action is the completion of knowledge." Confucius says: "When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not have taste." We may say this is a true fact and experience; if we do not see and hear, from where is the knowledge coming? where is action to be started?

According to Wang Yang-Ming's outlook the commander of knowledge and action is mind, the motion of which is the intuitive knowledge. Any ideas which arise are without fail automatically comprehended by this intuitive knowledge. If they are good, the intuitive knowledge in our mind will comprehend this. But if they are evil, this too the intuitive knowledge comprehends. When the intuitive knowledge recognizes either good or evil, then we must strive to love or hate. The intuitive knowledge provides a criterion of good and evil; and no supplementary knowledge

The Significance of Wang Yang-ming

is necessary in order to know what ought to be, or what is good or evil. Wang says:

"Intuitive knowledge is intelligent, clear, and distinct in the sense of Heavenly reason. Intuitive knowledge whether of an ordinary man or of a sage, is the same." (see *Record of Instructions*)

4. The Question of Birth and Death

Great scientists, the inventors of many marvellous things, mighty emperors who have done stupendous works, inspired poets, wonderful artists, many Buddhist sages, Taoist saints have come and gone. Everyone is extremely anxious to know what has become of them? Where they came from? Do they still exist? what is there at the other side of birth and death? Such questions do arise spontaneously in the hearts of all. The same question arise today as it arose thousands of years ago. *Lun Yu* (論語) or *Confucian Analects* states:

"When Chih Lu (子路) asked his duty to the spirits, the Master replied: 'When still unable to do your duty to the people, how can you do your duty to the spirits?' When he ventured to ask about death, the Master answered: 'Not yet understanding birth, how can you understand death?' Such an idea has been impressed upon the Chinese mind very deeply. However the people want to know the final solution of birth and death. Confucius himself knew that the question of birth and death is beyond our knowledge and we cannot solve it through learning and reading.

Wang Yang-Ming also says in his *Record of Instructions*:

"Hsiao Hui (蕭 惠) asked the meaning of birth and death, Master Wang Yang-ming answered: 'If you can understand day and night that shows that you have come to understand the question of birth and death ... This mind is intelligent and bright and the heavenly reason prevailing has never been a breath to break, so that we shall be able to know day and night, this is called heavenly virtue, when we come to know birth and death through understanding of day and night, then the question of birth and death is automatically solved.'" Though Hsiao-Hui heard it, he did not further question the problem, but he did not understand it. About sixty or seventy years after Wang Yang-ming's death, there was a Rationalist named Chou Tin-shih (周鼎石) who was preaching the philosophy of Wang Yang-ming to his pupils. One day Chou accompanied by his several pupils paid a visit to the eminent Buddhist priest Heng-Shan (憨 山) at Canton. When Chou ventured to ask about the meaning of "knowing day and night namely understanding the question of birth and death," Heng-Shan answer-

ed: "This is how our ancient sages pointed out to the people who should know how to cross over the ocean of birth and death." But all of them were unable to undertake it. Because it is a problem which we cannot solve by our book knowledge. It seems to be solved by religious and spiritual experiences. The school of Confucianism holds that the ideal society should be established at this present life and we should seek to establish the three imperishable features of a man (to establish one's merit, virtue and words) among our people, therefore they did not pay attention to the question of birth and death, which is beyond our knowledge. Well, if we want to solve this very problem from Buddhism, it is not so. The Buddha maintained a calm silence when he was questioned about the nature of reality and Nirvana. For example, the Ven. Malunkya putta asked the Buddha, "Why have you left unexplained, have set aside and rejected—that the world is eternal, that the world is not eternal, that the world is finite, that the world is infinite, that the soul and the body are identical, that the soul is one thing and the body another, that the saint or Arhat (a person who has gained liberation) exists and does not exist after death, that the saint neither exists nor does not exist after death?" Buddha answered saying, "If I were explaining the reason, I would cite a case as follows: 'Supposing a man had been wounded by an arrow thickly smeared with poison, and his friends, and companions, his relative and kinsfolk, were to procure for him a physician or surgeon; and the sick man were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste.' Again, if he were to say, 'I will not have this arrow taken out until I have learnt the name of the man who wounded me, and to what clan he belongs? The man was tall, or short or of the middle height? The man was coming from this or from that village, or town or city?' Buddha said that If I were explaining it that man would die without even having learnt this." Again Buddha said:

"The religious life does not depend on the dogma that the world is eternal; nor does the religious life depend on the dogma that the world is not eternal. Whether the dogma obtains, that the world is eternal, or that the world is not eternal, there still remains birth, decay, death, sorrow, lamentation, misery, grief, and despair. Because, this profits not, nor has to do with the fundamentals of religion, what I want to explain is how to bring about the cessation of misery. Because, this is profit, it has to do with the fundamental religion. Accordingly, Malunkya putta, bears always in mind what it is that I have not explained, and what it is that I have explained." (see the *Majjhima-Nikaya Sutra*)

Strictly speaking we cannot give any description of the question of

The Significance of Wang Yang-ming

birth and death. The austerity of silence is the only way in which we can bring out the inadequacy of our halting descriptions and imperfect standards. "Silence speaks a million words, and a million words express nothing but silence." If anything could be said, it is second-hand knowledge. Plotinus also says: "If any one were to demand of nature why it produces, it would answer, if it were willing to listen and speak: 'You should not ask questions, but understand, keeping silence as I do for I am not in the habit of speaking!'"

5. Evaluation of Buddhism

As we know, the aims of Confucian School are to educate the people to do service to the state as well as to the people. Wang Yang-ming was a student of Confucianism and also a devotee of Buddha. He therefore advocated the idea of "illustrate the shining virtue, to renovate the people" from Confucianism and followed the doctrine of Mahayana Buddhism to be a Bodhisattva in the mundane world. Before Wang's eyes, there was hardly any difference between Confucianism and Buddhism, as the former lays emphasis on renovating the people and the latter not. Wang Yang-Ming says: "The shining virtue is the virtue of mind, it is called Jen (fellow-feeling). In the eyes of the man of fellow-feeling or true love, Heaven, Earth and all things form one body are with himself. If anything has not secured a proper position, this means that my true love had not extended to others fully." It shows the importance of renovation of the people. The theory of eight stages for a saint and the same time for a statesman explained by the *Great Learning*—investigation of things, improvement of the intellect, truthfulness of the will, sanctification of the heart, self-discipline, order in the family, government of the state and world peace—one all-pervading principle. But the Buddhists who gained liberation have to enter Nirvana. This is disagreeable to the ideas of Confucianists.

As regards the problem of attachment to objects, Wang Yang-ming says:

"The Buddhists do not attach themselves to objects but in reality are attached by objects; whereas we Confucianists who have attachment to objects, in reality have no such attachment. Because the Buddhists are afraid of being tramelled in the relationships between father and son, ruler and subjects, and husband and wife, and therefore they run away. In all these cases, because first they are attached by the object, therefore afterwards they run away. But as for us Confucianists, having the relationships of father and son, we deal with it by means of true love, having the relationships of ruler and subjects, we deal with it by means of righteousness, and having relationships of husband and wife, we deal with it by means of mutual respect. Are we thereby attached by these objects?" (see *Record*

of Instructions)

In fact the Buddhists have tried their best not to have attachment to object and seek for non-being, but the result is only to attach them to these objects and cause them to lose the state of non-being.

Strickly speaking, the ultimate meaning of the philosophy of Wang Yang-ming is, as he himself used to say that the absence of good and evil characterized the original substance of the mind. The presence of the good and evil characterizes its exercise of thought. The knowledge of good and evil characterizes its intuitive knowledge. The doing of good and ridding of evil characterizes its correction of things. (see *Record of Instructions*)

This school of Wang Yang-ming exercised such a great influence in China that it was a rival of the Chu Hsi school in the Ming dynasty. However, the vastness of the number of Wang's disciples, and the multiplicity of sects claiming allegiance to him in the different parts of China, resulted in a variety of interpretations of his doctrines. Wang Lung-hsi (王龍溪) and Wang Hsin-tsai (王心齊) were the greatest among Wang's disciples but their interpretations of Wang Yang-ming's philosophy approach to the Dhyana (禪) Buddhism. As Huang Chung-Hsi (黃宗羲) (1610-1695 A.D.), in his compendium, the *Writings of the Ming Rationalists* states:

"Among the disciples of Wang Yang-ming, there were T'ai-Chow (i.e. Hsin-Tsai) and Lung-Hsi, who spread Wang's philosophy through the whole country. Yet because of them its true doctrine also gradually failed to be further transmitted, because T'ai-Chow and Lung-Hsi being frequently dissatisfied with their Master's teachings, supplemented them with the secret meaning of Buddhism, which they thereupon attributed to their own master. They reduced Yang-ming's philosophy to Dhyana Buddhism." By the end of the Ming dynasty, Wang Yang-ming's popularity was displaced by opposition. The cause of decline and fall of the school of Wang Yang-ming, I have no better words to express my opinion than the words which President Chiang Kai-shek has used: "Wang Yang-ming's theory of the 'unity of knowledge and action' was intended to correct the spread of this evil of the separation of knowledge and action. But in a scientific age, the philosophy of the identity of knowledge and action is not sufficient as a guiding principle of man's life. According to scientific methods, each man's work must follow the principles of division of labour and specialization of duty. Though those that know and those that act should co-operate, there should still be a division of labour. Therefore only Sun Yat-sen's theory that 'to know is difficult but to act is easy' constitutes a true guiding principle for man's life." (see *China's Destiny* 中國之命運)

Evolution of the Chinese Society and Its Relation To Chinese Historical Divisions

By *Lo Hsiang-lin* (羅香林)

1. Organization of Chinese Society and the Special Features of its Evolution

Although the division of history into periods may have many foundations, the most important one lies in different stages of social evolution. To regard the stages of social evolution as indications of historical divisions will not only afford us an opportunity to see the whole stream of historical development, but will enable us to recognize the divisions and to commit them to memory more easily as well.

Chinese history has its special features, inasmuch as Chinese society has its special features. The root of Chinese society, considered from its essence, is in the family. If we just look at the various kinds of social organizations in society, whether of social welfare or relief work or even cultural undertakings, we will see the role the family plays. The family is the core of society. Villages recognize the domain of families. Each individual is responsible to his family with which rests the power of restraint. Social problems are relatively easy of solution through the mediation of the family. Deprivation of family sympathy will result in personal humiliation. This is the first special feature of Chinese society.

In the second place, agriculture is the basic economy in Chinese society. China is a country occupying large level plains. Owing to experience of the necessities of life and the effect of geographical surroundings and time-honoured customs, she has long developed along the line of agriculture. To-day, over eighty percent of her population are engaged in farming as a main occupation. In the past, farming has been closely related to scholars. Ploughing the fields in person is usually considered a good resort after a scholar withdraws from his active life. To pursue studies by carrying firewood, that is, by menial service, is a frequent theme of poor children's attaining advancement. 'To give importance to agriculture and to value grain' (重農貴粟) has often become a national policy. 'Seeking after land and house' (求田問舍) has also been a basic economy of the Chinese people. This is the second special feature of Chinese society.

In the third place, Chinese society is based on Confucian principles.

Chinese Culture

Learning and thought are products of social development, and they often have in turn a direct bearing on social organization and development. It may be said that learning and culture and social evolution are mutual cause and effect. Though the development of learning and culture in China is somewhat complex, the Confucian school of thought has been generally accepted since the Han (漢) dynasty, as reflected in the tendency of society and of minds of the people. The Confucian school of thought is deeply rooted in China. One cannot explain the foundations involved in the changes in the Confucian school without understanding the evolution of Chinese society. One will likewise be unable to expound the spectacle of the Chinese society without appreciating the Confucian ideas. This is the third special feature of Chinese society.

In the fourth place, Chinese society is in an olive-shape, being large in the middle and small at the two ends. Generally speaking, since the Han dynasty, the Chinese family has established a pattern of communal living and property-sharing. Land and property, though they may be concentrated for a time in a few hands through shrewd manipulation, will be scattered again soon afterwards as a result of their division among the relations. A poor unemployed person will have a chance of revival through the aid of the family. This accounts for the larger number of 'middle class' (小康之家). Both large land-holders and poverty-stricken persons are in fact few. Hence it is said that Chinese society resembles the shape of an olive, large in the middle and small at both ends. This is the fourth special feature of the Chinese society.

For the sake of convenience, and to help understanding the Chinese history, I shall divide it into four periods: First, *Tribal society* (氏族社會) with a confederate head supported by all tribes, covering a duration approximately from the legendary period to the end of Hsia (夏). Second, *feudal society* (封建社會) when the feudal princes were given titles by the king. This period extended roughly from the middle of Shang (商) when the princes gradually got their mandates, through the completion of the feudal system in Western Chou (西周) to the Warring States (戰國). Third, under the centralized power of the sovereign the *selective-system society* (選舉社會), from Ts'in (秦) and Han dynasties through Wei (魏), Tsin (晉) and Northern and Southern Dynasties (南北朝) till the beginning of the Sui (隋) dynasty. Fourth, the *civil service examination system society* (科舉社會), covering a period from the T'ang (唐) dynasty to the close of the Ch'ing (清) dynasty.

2. The Tribal Society (氏族社會) (3000 - 1401 B.C.)

In the remote past, in Chinese society, descent was in the female line,

Evolution of the Chinese Society

where a woman did not have a fixed husband. All the children born knew only the mother but not the father. Long before in China, stories were told of sages being born by supernatural means. For instance, An Teng (安登) dreamed of a god and Shen Nung (神農) was born to her. Nu Chieh (女節) dreamed of meteors (流星) and Shao Hao (少昊) was born to her. These are the vestiges of the society where the descent was in the female line. The earliest surnames such as Yao (姚), Chi (姬), Yun (姮), Chiang (姜), Ying (嬴) etc. appeared to be connected with the female in the line of descent. Afterwards profiting by increasing experience and through the transformation of a haphazard economy (採集經濟) to a fishing, hunting and pastoral economy (漁獵畜牧經濟), the relation between women and men gradually became stabilized. Thereupon the social organization passed from the period of maternal rights to paternal rights and, coupled with the fear of nature, developed gradually into the *totem* (圖騰) society. They also found out from experience that it was unwholesome for a woman to marry a man of the same group (團體). This brought about marriages outside the tribe or by kidnapping which in turn led to exogamous systems of marriage. Moreover with advancing knowledge, belief in and fear of the *totem* changed into the conception of a personified ancestor, and from the decline of the totem organization there emerged the tribal organization. This is the way in which the Chinese tribal society came about.

For geographical and communication reasons and mutual assistance in war, these tribes (氏族) gradually became associated in groups. The legendary rulers Shen Nung (神農), Hsuen Yuan (軒轅), Yao (堯) and Shun (舜) are but leaders of different tribal groups.

Even emperors Yu of Hsia (夏禹) and Cheng T'ang (成湯) of Shang are no exceptions. From the enlargement of the tribes came the tribal federations and then the organization of states where a leader was universally recognized. In this way the Hsia and Shang dynasties were established.

Though there was complete organization as a state during the Hsia dynasty, it still remained a tribal society as far as social organization was concerned. This can be proved from many aspects. First Yu (禹) married from T'u Shan (塗山氏) women named Hsin (辛), Jen (壬), Kuei (癸), Chia (甲). This testifies to the custom of exogamy then in prevalence. Second, Yu assembled at T'u Shan (塗山) all the feudal princes (諸侯) and the states represented were said to have numbered about ten thousand, holding jade and silk as a present. Prince Fang Feng (防風氏) was late in attending and was beheaded as a warning. Here, feudal princes were

the chieftains of various tribes and the states the tribes. Making presents of jade and silk means paying respect to Yu as a head. Prince Fang Feng was beheaded, because Yu wanted to exercise his authority as a confederate head.

3. Feudal Society (封建社會) (1400-221 B.C.)

The first part of the Shang dynasty was a transitional period from tribal society to feudal society. On the one hand, traces of tradition of tribal society remained while on the other the feudal system was developing, as can be seen from the oracle bone inscriptions and the chapter P'an Keng (盤庚篇) in the *Book of History*. In the inscriptions used in offering sacrifices to ancestors were found numerous expressions. People of the Shang dynasty called their fathers' brothers fathers and brothers' wives mothers. This is perhaps part of the custom of the tribal society, when their economic life was transformed from collective management (漁獵畜牧的集體經營) of fishing, hunting and pastoral life to that of wandering agriculture (遊耕農業). But if we look at the incipations from another angle, we shall find that, since P'an Keng (盤庚), appointments were made of meritorious ministers and feudal princes by the king, and that tribute was offered by feudal lords. We note also that the central government often resorted to punitive military expeditions and that the government was already adopting feudalism.

The mishandling of the common affairs by the confederate head of the Shang dynasty and the mutual annexation among the feudal princes produced chaos. Consequently the Shang dynasty was replaced by Chou (周), a state arising on the banks of the Wei River (渭水), with improved methods of farming. In order to solve the problem of annexation of tribes, the Chou dynasty adopted a land system whereby all land belonged to the king, by which name the confederated head was then called, and, with reservations to himself, distributed the main part of the territory among the five orders of nobility: the dukes, (公), the marquises (侯), the earls (伯), the viscounts (子), and the barons (男). These titles were conferred upon tribal chieftains making each principality a state. The feudal princes, while keeping part of the territory for themselves, distributed the larger part of it among their feudal ministers and high officers, who in return divided the land into nine portions like the character 井 and "well fields" (井田) to be cultivated in common by eight families, with the produce of the central portion going to the state either in kind or in rent. Artisans and traders within the respective domains of the king or feudal princes were in their permanent employ from generation to generation, under certain restrictions in the beginning.

Evolution of the Chinese Society

The throne and the ranks of the feudal princes, and of the ministers and high officers were hereditary, and usually developed upon the eldest or selected son. Lower officers and soldiers serving the royal court or the state are called *shih* (士), a rank between nobles and farmers, artisans, traders and the common people. From those last-named kinds of people the best few and the warriors might be promoted to *shih* or lower officers. Thus those who were residing within the empire were classified under the following ranks as king, feudal princes, ministers, the high officers and the common people.

The feudal society went well until the Chun Ch'iu (春秋) period when the king no longer maintained the balance of power, and when the strong oppressed the weak and when the many coerced the few. The more powerful feudal princes annexed the territory of the minor ones. The peasants, in order to increase their produce, enlarged their land by abolishing the boundaries between fields and added them to their own. The nobility, aiming solely at rent or other profit, slackened their control of land, paying little attention to the alteration in its boundaries. All the prohibited lands, for the sake of yielding more, were gradually thrown open to cultivation. Traders and artisans flourished with their status being elevated. Meantime, many of the royal office-holders, feudal princes, and their officers descended from their previous status and became *shih* or lower officers. On the other hand, the talented from the common people had opportunities to rise to the status of *shih* too, this increasing the number of *shih* and reducing the number of nobility. This trend of affairs was intensified in the Warring States period, when Tsi (齊), Ch'u (楚), Ts'in (秦), Yen (燕), Han (韓), Chao (趙), and Wei (魏) etc. became independent states, and the feudal system was no longer able to hold out. It was entirely exterminated when Shih Huang Ti (始皇帝) of Ts'in united the Six States and established a centralized monarchical government substituting prefectures and counties for the former principalities.

4. Selective-system Society (選舉社會) (221 B.C. - 617 A.D.)

The Ts'in dynasty is noted for its destruction of feudalism and the splitting up of the realm into prefectures and counties; for disintegrating of the 'well-fields'; and for curbing the nobility with a view to make them 'black-heads' (黔首), the common people. Politically it adopted the system of monarchical government, economically, the system of private ownership, and socially the principle of dividing property in the family. These account mainly for Ts'in's unification of the Six States. But due to its tyranny the reins soon fell to the Han dynasty, founded by Liu

P'ang (劉邦), a commoner. Inheriting the pattern of government of Ts'in, the Han dynasty laid special emphasis on pacifying the people and employing worthies in government service. To achieve the former, it endeavoured to reduce taxation and encouraged filial piety. To accomplish the latter it ordered the prefectures and counties to investigate and recommend 'worthies in literature' (賢良文學) 'men dutiful at home and industrious in the fields' (孝弟力田), varied talents, 'filial sons and honest officials' (孝子廉吏) to serve in central and local government. Well-informed students of district examiners may be memorialized to the throne to be appointed *lang* (郎), secretaries serving in the palace. Those who got lower marks might be sent to a local government. Officials serving in the local government might be awarded, if they proved worthy, positions as secretaries or other officials in the central government, upon the recommendation of their superior officials. Within and without the government circles, many a responsible person started his official life as *lang*, a secretary. In the Eastern Han (東漢) dynasty, varied talents and honest officials were recommended in certain times of each year. Later, the number of *hsiao lien* (孝廉) to be recommended by investigators was made proportional to the population of the prefecture. Common people or lower officials, at the call of government, might have a political future. This afforded a chance on the one hand to select talents and to raise the political standard of the *shih* and on the other to encourage the *shih tzu* (士子), scholars, to exert themselves to be the cream of society. Those who were recommended by the prefects gradually became the respected persons of the various places. This was the way in which the selective-system in the Han dynasty came about.

Later, in the State of Wei during the Three Kingdoms (三國) period, the foregoing method of selection became a more elaborate system of 'nine grades of ranks' (九品中正); making society to esteem social position more. Toward the close of the Eastern Han dynasty, the power of selection rested in the hands of the provincial governors (州牧), so much so that the local administrations became too much for the central government. Furthermore, amidst the chaotic conditions then existing, the *shih tzu*, scholars, scattered about and yet usually concentrated in various important centers making it more difficult for the prefects to undertake the task of selection as had been done previously. Thereupon at the advice of Ch'en Ch'un (陳羣), the system of nine grades of ranks was adopted, in which the authority of selection was transferred from provincial governors or prefects to the judgment (品狀) of the local gentry. The provinces chose its most virtuous to be the principal upright-men (大中正) from those who had served as ministers or assistant ministers in the central government, and the prefectures or counties chose their gentry to be the upright-

men (中正). All the local scholars, regardless whether they had been in government service, were divided into three classes and nine grades according to their social position and local public opinion about them. These distinguished names thus entered were on hand for future apportionment, promotion or demotion. Those who were classified as the first grade had an easy access to government service and would have a smooth way to high positions, while the last grade would have all kinds of difficulties in getting into offices. The whole society took a fancy to social position and looked to the aristocratic families for its facilitation. Since the foreign invasions in China (五胡亂華), (c. 220 A.D.) the aristocratic families played an important role in all walks of life in the Southern Dynasties (南朝) including the Eastern Tsin (東晉), Sung (宋), Ts'i (齊), Liang (梁), and Chen (陳). Even in the Northern dynasties (北朝), they occupied a pivotal position. This society of aristocratic families (門第) continued in force until the Sui and T'ang dynasties.

5. Civil Service Examination System Society (科舉社會) (617 - 1911 A.D.)

Even during the Northern and Southern Dynasties when the aristocratic families were at a premium, the highest government authority and people of the lower stratum of society felt the corruption of the aristocratic-family system (門第制度). They had long thought of curbing these families, but could not do so, in view of the key positions they were holding in government. Wen Ti (文帝), of Sui reunified China. He was not a member of an aristocratic family and had no liking for its monopoly. His son, Yang Ti (楊帝) was the first to adopt the civil service examinations as a substitute for the system of nine grades. However, the measures taken during the Sui dynasty did not go beyond an experimental stage. The state examinations were greatly elaborated under the T'ang dynasty and became a system during the reign of T'ai Tsung (太宗). The fundamental spirit of this system is that it makes literary accomplishment including administrative ability a criterion in recruiting future civil servants, unlike the period from the Han to the Southern and Northern Dynasties, when only aristocratic privilege was demanded. This opened a way for the poor to government service side by side with the aristocrats. A person not versed in literature, though from an aristocratic family, could not hope for promotion in government by a lucky chance. On the contrary, a humble person could get on if he should be enterprising enough, under this fair policy. Upon her accession to the throne, the Empress Wu (武后), better known as Wu Tse-t'ien (武則天) tried to recruit as many civil servants as possible from those who achieved success at the examination. The government thus became a place for advancement for

learned men, and the village and the government became united through their promotion. A new center of gravity appeared and the society was stabilized as days went by.

The subject matter of the examinations in the T'ang dynasty was largely the Chinese classics, chiefly that of the Confucian school, and the promotion of the *shih* (scholars). It was intended to select intelligent and able persons (通才), and to give them special training in service after they had passed the examination. The scope of the examination was not of highly technical nature, members of farmer's families scattered everywhere had an equal chance to pass the examination if they proved themselves to be conscientious workers. Officials, artisans and traders often purchased a farm-house to be used after their retirement, thereby associating farming with studying forming what we call 'farmer-scholar families' (耕讀人家). This is how the civil service examination system society has come and grown. From T'ang to the Five Dynasties (五代), the reason why the whole of society was not dismembered in spite of all the upheavals was that the later Liang Dynasty (後梁) and the Later Chou Dynasty (後周) paid attention to rural rehabilitation and to the civil service examinations. At the same time the authorities in the various belligerent areas also followed this traditional policy. The loss of the throne by the T'ang did not bring about the debacle of this system. T'ai Tsung (宋太宗) of the Sung dynasty, after having unified China, endeavoured to elaborate further civil service examinations as a means to administer the government by scholars. He not only increased the quota of the *chin shih* (進士), (equivalent to a doctor's degree in modern time), but gave the successful candidates appointment as soon as they passed the examination. The applicants usually came from the villages, who, after serving in government, became gradually a new hierarchy in society. They were not only influential in politics when in government, but also played an important part when withdrawing to the villages, by renting out land and water and by establishing public granaries and schools, contributing to economic and cultural development.

Since the establishment of the Yuan (元) dynasty, Mongolian troops were stationed by the government throughout the country controlling the important cities. The government accorded special privileges, political as well as economic, to the Mongols, to people from the west, and monks and nuns; and distributed among them farming land of better quality, creating great unrest. The farther the villages were from the army, the less would they be molested. The civil service examination system which had been partly preserved during the Yuan dynasty, was recovered after Chu Yuan-chang (朱元璋) came to power, and was carried out with in-

Evolution of the Chinese Society

creasing vigour, thus providing Chinese society with stability. Toward the end of the Ming (明) dynasty, the Manchus (滿洲人) stepped in and unified China. They adopted the civil service examination system as did the Ming dynasty, though they maintained separate jurisdiction over the Manchus and the Han people. The vogue of 'Farmer-scholar' (耕讀) not only did not diminish but was much intensified.

During the Ming and Ch'ing (清) dynasties, with the exception of a few years at the beginning in each case, usually the highest civil officials such as grand secretaries, ministers, and local officials such as magistrates and prefects, were selected through examinations and promoted to their respective positions after passing the examination and serving in some other capacity for a time. Gentry in the provinces and counties were selected from among those who had passed the examinations or from retired officials.

Primarily, the civil service examinations were intended to select talent, to encourage government by scholars, to extend public education, and to give security to rural society; there was no thought of making society and government corrupt and incompetent. However, since the Ch'eng Hua (成化) of the Ming dynasty, the 'eight-legged' (八股) essay was instituted where the basic tests for the *hsiu ts'ai* (秀才) and *chu jen* (舉人) were in the classics style was so rigid that even if one was profound in literary attainments and thought, he could not pass the examination if his essay did not measure up to the style. Sometimes one could not get the degree of *hsiu ts'ai* even in his old age and he would inevitably continue to think of the 'eight-legs' at the expense of learning in other lines. If luck was with him and he passed the examination and obtained a position, his ability might not be equal to his task. One who wished to do his work well would study while serving and find better methods for his work. But many people would become perfunctory and drifting. The defects of the system were especially obvious toward the closing period of the Ch'ing dynasty, with the result that the system was abolished altogether in the 31st years (1905) of Kuang Hsu (光緒) by an imperial decree, and that the Republic of China was established six years afterwards.

Local Self-Government in Southeast Asia*

By Chi-ch'ing Yao (姚洪清)

1. Historical Evolution

Of the Eastern countries in this area the systems of local government are either evolved from indigenous organizations or transplanted from foreign lands. In China, the system of *Ch'in Tien* which was first introduced in the Hsia Dynasty in 2205 B. C. is generally considered as the earliest possible pattern of local government. The so-called *Ch'in* was composed of eight households with an area of nine-hundred *mow*¹. Each household was allowed to own one-hundred *mow*. The other one-ninth which was in the middle of the *Ch'in* belonged to the public. The eight households which jointly owned the *Ch'in* were liable to plough and till the public land and to yield its harvests as tax payable to the government. It is submitted that the system of *Ch'in* is not only political in nature but virtually a framework for economic cooperation and defence. As Mencius succinctly stated, "The families within each *Ch'in* are tied up by a multiple of interests, and able to take care of each other for mutual security." This primordial organization underwent changes later with the change of dynasties, but each dynasty was able to devise a pattern of its own to adapt to the peculiar circumstances. In the Tang Dynasty, for instance, the local government consisted of *Lin*, *Pao*, *Li* and *Fang* (village). A *Lin* had four households under its control a *Pao*, five *Lin* and a *Li*, five *Pao*. Super-imposed upon the *Li* was the *Fang* in urban areas and the village in rural areas. Each *Li* was headed by a chief who was responsible for local defence against theft and robbery, and for impelling the residents under his jurisdiction to plant mulberry trees and to pay taxes. In the Sung Dynasty, when Wang An-shih served as prime minister, he designed the well-known *Pao Chia* system, according to which local administration was closely associated with national defence. A *Pao* was composed of ten households, a large *Pao*,

* At the Executive Council Meeting of the Provisional Eastern Regional Organization of Public Administration (EROPA) held in Hong Kong in December 1959, China was elected Rapporteur for the formal conference next year on the Problems of Local Self-Government. The author as Rapporteur presented this paper to the First General Assembly of EROPA on December 5, 1960 in Manila, which has, since then, become a permanent regional organization in Asia.

¹ An acre is about 6.0702 *mow* in China.

Local Self-Government in Southeast Asia

fifty households, and a municipal *Pao*, ten large *Pao*. Members of each *Pao* were asked to report to the agencies concerned of the offences committed within the district of *Pao*, failing which, with intention and wilfulness, they were liable for punishment. Wang An-shih had also introduced a stream of "New Deals" as blueprints for administrative reforms, such as the Green Sprouts Law to extend loans to the peasants, Water Conservancy Law to regulate reclamation and irrigation, Auditing Law to check accounts, and Sales and Bargains Law to govern public enterprises. In the Ming Dynasty, a *Li* was composed of 110 households. The *Li* in urban areas were called *Hsian* which were on a par with the *Li*. Every eleven-household formed a *Chia*, of which a member was elected as chief. The chief of *Chia* was directly subordinate to a village chief. This hierarchy served to facilitate the flow of central decrees down to the basic level. The Ching Dynasty inherited, by and large, the *Pao Chia* system of the Ming Dynasty with necessary modifications: ten households formed a *Pai*, ten *Pai*, a *Chia*, and ten *Chia*, a *Pao*, each of which was headed by a chief. The chief of *Pao* was later called the chief of *Li*. They performed similar functions as aforesaid.

In the Philippines, its local administration as it is found today has been the result of recent developments, but before the Spaniards arrived in 1521, independent village-settlements called "*barangays*" had been established by Malay immigrants in the Archipelago. Consisting of from thirty to a hundred households each, these villages may be likened to the city-states of ancient Greece, for they each had all the attributes of a state. The Spanish later reorganized the *barangays* into *barrios* under the Spanish *pueblos* and the uniform system of provincial and municipal governments. But under the Spanish rule, administration was a complex and highly centralized affair. Local government offered little opportunity for native participation in politics. Nonetheless, the Spanish authorities attempted to bring about changes in the form and substance of local administration in the Islands. Reforms reached their peak in the Maura Law of 1893, but they were left unrealized when the Philipinos revolted. During the American rule, the American colonial authorities seemed initially inclined to carry on the Spanish tradition of centralism for the same reason of internal stability and security. But in 1900 municipal governments were endowed with elective offices, taxing and ordinance powers and corporate personality. They were devoid of the powers to appoint and remove minor officials and employees. Until 1950, not much headway was gained for local autonomy.

In India, local government was known from the very ancient time. But little of it survive now. The old institutions deteriorated first during the

Mughal period, and later under the East India Company. Under the British rule, they underwent further changes. As early as 1687, the East India Company set up a Municipal Corporation at Madras on the model of the local bodies in Britain for rendering local services. Similar efforts were made at Bombay and Calcutta. But not until late in the nineteenth century, the development of local government on some systematic lines took place in India. Lord Mayo's government in 1870 recognized the principle of developing local bodies to afford the people of India training in self-government. Even then the development was confined to urban area only. It is from 1920 that one can see some form of real local self-government in operation, although party antagonisms, congress boycott movement, civil disobedience campaign, no-tax campaign and the like had all their shares in retarding the progress. During the period since the reforms in 1919 to the present, the development of local self-government has been the responsibility of the Indian ministers. Legislation in the field has been enormous and changes frequently. Article 10 of the Indian Constitution provides, "The state shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government."

In Indonesia, during the Dutch colonial period, the territory of the nation was divided into administrative regions administered by Dutch Civil Service Corps and the Indonesian Corps. The Dutch Corps assumed responsibility for Java-Madura provinces and other regions in the outer islands, while the Indonesian Corps, for Java-Madura regencies, districts, subdistricts, and other regions outside these two islands. This administrative division was valid for more than 300 years. It was in 1905 that the Indonesian government began to enforce decentralization, though on a limited scale. Since August 17, 1945, the Indonesian government and the Dutch government were in co-existence. Both governments set into practice in 1948 local autonomy in Java and Sumatra and Eastern Indonesia respectively.

In Vietnam, the village system took shape as early as the tenth century as an autonomous unit. Under royal dynasties, the province and the region which comprised several provinces were subject to the direct supervision of central administration. When the French people came to Vietnam toward the end of the nineteenth century, they kept intact the village as a unit of self-government, and in the meantime, empowered the province and the region to run for the purpose of self-government. Following the independence of Vietnam in 1949, the new government made no major changes in the political institutions until 1954. In that year the central government assumed direct control over the village in order to avert Com-

Local Self-Government in Southeast Asia

munist subversion. Since then, all village officials have been appointed by the central government to replace universal suffrage as envisaged in the Geneva Agreement of 1954.

In Japan, the reform of local government started with the establishment in 1888 of the system of cities, towns, villages, and prefectures in the following year. These new institutions were patterned after the Prussian system, and were therefore subject to strong supervision and control by the central government. But with the promulgation of the new Constitution in 1947, the system of local government is a prototype of the American original.

In Thailand, the impact of foreign influence upon municipality, sanitary district, *Changwad* authority and *Tambol* authority is conceivable. The first local autonomous unit which was a sanitary district was set up in 1897 under the absolute monarchy. Municipalities came into existence in 1933. These two types of government had undergone waxing and waning in the ensuing years. In 1955 the *Changwad* and *Tambol* authorities were endowed with a token of power. The Thailand government has decided to shake up the local self-governing organizations in 1960 and 1961.

2 Local Autonomy At Present

The current pattern of Chinese local government is similar to that of France. Local autonomy came into force in 1931, but county government began to operate in 1929. According to the Chinese Constitution, the term "local system" refers to the province and the county. There are now thirty-five provinces, one special district, twelve municipalities subject to the direct supervision of the Executive Yuan and two regions of Tibet and Mongolia. To the provinces are subordinate 2045 counties (hsien), 55 cities, 34 bureaux, 8 administrations and 4 archipelagos. The areas of the provincial, county and city governments vary with the variations of population and territory. Their boundaries are to be determined by the dispersal of population, topography, economic conditions, customs and communications.

Where a jurisdictional dispute arises from among the autonomous entities, it shall be solved by the superior agency to which they properly belong. If a dispute pertains to an autonomous matter, the said agency will consult with the representative council which is at the same level as the contesting entities. Such a dispute rarely happens in fact.

Local administration of municipalities differs from that of rural areas. A municipal government stresses city construction, while a suburban village is primarily concerned with rural development.

Chinese Culture

Of all the local entities in China the province is the largest. Below the level of the province is the county, and in between the province and the county is the administrative region, which is, in fact, not a distinct level of local government, but is a field agency of the province. The Chinese Constitution expressly provides that the province and the county are the entities of local autonomy. At present only the province of Taiwan remains outside of the Iron Curtain and enforces local self-government with considerable success.

Philippines: The prospects for local government have been brighter since 1952, when Congress sought to increase the budgetary powers of provinces and municipalities. In 1959 it gave to all local governments additional budgetary powers and wider authority in finance, planning, public improvement and purchasing, thus curtailing the burdensome procedures of appeal and pre-review which largely made up the central administration's supervision.

While it remains an historic "indigenous" community unit, the barrio of today is a different entity from that of, say, five years ago, considering the formal governmental powers and functions it has just been given. In both the political and social importance, the barrio several decades back bore little resemblance to that of Spanish time, and certainly less to the sociological nuclear of pre and early Spanish colonial period. Much of the major patterns of the Philippine local government today may be said to have been formally implanted by the Americans, but the Spanish influence provided a fairly firm tradition in form and practice for the Americans to build on.

The Philippine local government consists of the following major units: 57 regular provinces, 34 chartered cities, 25,000 barrios and 1220 municipalities. In addition, special government units, municipal districts and sub-provinces, are provided for areas where the constituents "have not progressed in civilization" sufficiently and where non-Christian settlements are so small or remote to come directly under the regular units.

The provinces which are organized traditionally along the ethnic and linguistic lines are irregular in shape and vary in population. Their areas range from 19,780 to 2,296,791 hectares, while their populations range from 12,870 to 1,350,130. The preliminary listing in the 1960 census showed that, on the basis of population, Manila is the most crowded city with 1,132,000 inhabitants and Trace Martires, the most thinly populated city with 4,000 only. A barrio today must have at least 500 persons. Area is not standardized.

Ethnic, linguistic and geographic factors have generally been observed

Local Self-Government in Southeast Asia

in delineating provinces. Transportation and communication difficulty, and the increase of populations have called for re-delineating provinces with narrower geographical areas.

Among the local units major differences exist. Cities and municipalities generally have more legal competence and governmental functions than provinces. The latter have virtually no ordinance and taxing powers. Furthermore, a province whose incumbent officials are of the opposite party not in power has little chance for a sound finance management. Cities and municipalities, though in the same predicament, may count upon their own resources, and major cities are, by and large, financially better off.

India: During the last ten years local government structure in most of the States has been remodelled to varying extents. Some States have experimented along with new lines and established local government units different in their fundamentals from those of the other States. An important development which has in recent years lent momentum to the reorganization of local administrations has been the community development programme. The impact of this programme is being increasingly felt not only on local government institutions but also on normal District Administration. The trend towards democratic decentralization is realized both by political and administrative considerations. It is in keeping with India's new goal of a socialist pattern of society in a democratic welfare state.

Local self-government in India is thus an innovation which was implanted by the British rule and is now being progressively adjusted to the requirements of development of democracy and socialism in an independent sovereign democratic republic which India is. India is a federal country, consisting at present of 15 units, called States. The Constitution of the country makes a division of powers between the Union or federal governments of the constituent States. Local self-government is a subject in the the field of States powers. The constituent States are sub-divided into divisions (except some), the latter into districts, the districts into *tehsils* (also called *taluks*), and *tehsils* into *parganas* and villages. All these are regional of State administration as distinct from local self-government administration. The district, however, in all the States (except Madhya Pradesh) is also an area of local self-government, while in Madhya Pradesh the same is the case with the *tehsils*. The entire concept of district boards as known hitherto has recently undergone a drastic change with the new experiment in democratic decentralization launched recently in the States of Rajasthan, Madhya Pradesh and Madras.

Local areas and authorities in India as elsewhere are of two kinds:

urban and rural. The urban area and authorities are of four grades, namely, (1) city corporations in the biggest cities like Calcutta, Bombay, Madras and etc.; (2) municipalities in other cities and towns; (3) "notified areas" in smaller towns situated generally in the suburbs of cities, and (4) town areas (found in U. P. and some other states but not in all) in small towns situated in the midst of rural areas.

There were 12 municipal corporations, 1,453 municipal committees and boards, 383 small towns committees, 82 notified area committees, 309 district and other local boards and 123,670 *panchayats* in India at the end of October 1956.

Indonesia: The Law of the Indonesian government of 1948 and the Law of the Dutch government provide that a deputy of the national government holds the office of executive of the local government, responsible for the administrative regions which are equal to the regions of the local government. In 1957 a new law was enacted to the effect that an executive of the local government was elected by the local representative council. The executive attended to autonomous matters, while the deputy of the national government stationed at his field post took care of national programmes. But this law was altered by the President's decree of 1959 to the extent that the local representative of the national government is concurrently charged with holding the office of head of the local government.² The Indonesian Government has found it difficult to distribute adequately the powers and functions between the national and local governments. A Commission for the Description of National Powers and Functions has been appointed to work on the said problem since 1952 which is still functioning.

Japan: The heads of the local government and the local assembly are elected by the people, and each is equal to the other in so far as prestige and legal status are concerned. This pattern is similar to the presidential system.

The local government can be divided into three categories: The first is composed of cities, towns and villages; the second, of *To*, *Do*, *Fu* and *Ken*, which may be described by a generic term of *prefecture* to which the cities, towns and villages are subjected, and the third, of special entities, such as wards, associations and property wards.

The Japanese cities, towns and villages were fixed according to the areas delimited by the government seventy years ago. Since then, Japan

² Country Report of Indonesia on Local self-Government in Indonesia, prepared by the National Institute of Administration, the Republic of Indonesia, p. 2.

Local Self-Government in Southeast Asia

underwent tremendous changes. According to the present law, a city must fulfil the following requirements:

- (1) It shall be over 50,000 populations;
- (2) Over 60% of the total number of households shall be concentrated in the downtown business district of the city;
- (3) Over 60% of the total population of the city shall be engaged in commerce or industry, and
- (4) The number of educational institutions, government agencies and other establishments in the city shall be large enough to fulfil the conditions as laid down in the prefectural regulations.

Vietnam: In Vietnam, the village is endowed with legal personality. It has, for instance, its own budget, property and a miniature legislative-administrative body which governs the functioning of the village. There are now 2,573 villages. The smallest village occupies an area of 4 hectares only, and the largest, of 129,600 hectares. In terms of population, the smallest village has 35 inhabitants, and the largest 91,308 inhabitants. The most underpopulated villages are located in the mountainous ranges.

There is no major difference of administrative framework among the villages, except that communal councils vary from place to place. The variation arises chiefly from the financial and political conditions of each village. But between the urban and the rural community the differences are more apparent.

Vietnam has 38 provinces and 4 municipalities. These municipalities are Saigon, Hue, Dalat and Danang. Each province is again divided into districts, cantons and villages. At the municipal level, there is an advisory council, the members of which are elected by popular votes. It is also invested with legal personality, capable of having an independent budget and property. Municipal mayors are appointed by the President of the Republic. The province is a territorial unit, clothed with legal personality. It has its own budget and may have its own property. The governor is appointed by the President and performs his duty by virtue of the President's mandate. In fact, he acts to represent the national government in the area under his jurisdiction, and administers the national laws and decrees. On the other hand, the district and the canton are merely territorial units without legal personality. The chief of the district is also appointed by the President, and that of the canton is appointed by the governor with the consent of the Department of the Interior.³

³ Country Report on Local-self Government in Vietnam, prepared by the Delegation of the Republic of Vietnam, p. 4.

Thailand: Thailand is divided into 71 *Changwad* (provinces) which are sub-divided into 476 *Ampur* (districts). These *Ampur* are divided into 4,732 *Tambol* (communes), which are further divided into 40,183 *Muban* (villages).

Local self-government units exercise their jurisdiction over urban areas, except the 71 *Changwad* and 39 *Tambol* authorities covering the same areas as the local state government units. There are 120 municipalities and 403 sanitary districts in urban areas.

The so-called local administration refers to the following two kinds in Thailand:

(1) Local state government includes *Changwad*, *Ampur*, *Tambol* and *Muban*.

All these units are actually field agencies of the national government. There is no formal office for *Tambol* and *Muban*, and the chiefs of these units are elected by the people with nominal compensation for their services.

(2) Local self-government includes municipalities, sanitary districts, *Changwad* authorities and *Tambol* authorities. The rationale of their existence is to foster the development of local self-government. As Thailand has entered upon local autonomy for a relatively short period, the national government keeps a close eye on the local activities.

3. Organization

(1) Local Legislative Body

In China local legislative body is represented by a three-level hierarchy, namely, the provincial, county and village councils. Members of the provincial council are elected by the citizens of the counties and cities, and members of the county and city councils by the citizens of the county and city where the council is located. Members of the village and township councils are elected by the citizens of the village and township where the council is situated. They all serve for a term of three years, but are eligible for re-election. Councilorship is an honorary position, for which services are compensated for in terms of subsidy to cover the expenses incurred during council sessions.

Local councils are empowered to adopt resolutions on matters of local autonomy, enact local regulations and rules, deliberate on budgetary bills, accept the people's petitions and make decisions on the bills presented by government agencies. A local government agency may request the council on a par with it to reconsider a resolution, if they find it difficult to

Local Self-Government in Southeast Asia

enforce. But prior consent from the higher responsible agency to make such a submission is necessary. The said agency is bound to administer the same, if the council reaffirms its previous resolution by a vote of a two-thirds majority. Under such circumstances, it is noted that the local government has no right to dissolve the local council, nor has the local council the right to cast a vote of non-confidence. It appears to be the theory that at the local level such a complicated machinery is not desirable.

In Taiwan the provincial council meets every six months for a length of two months. The city and county councils meet every four months for a length of not longer than seven days. The village and township councils meet every three months. The said durations are not subject to change, but they may certainly call for special sessions by a vote of a two-thirds majority.

Members of the local council are entitled to freedom of utterances within the council, and are subject to disciplines by the council itself if they violate the rules of proceedings, or, in extreme cases, if they make such utterances as exceed the bounds of agenda.

According to the Chinese law, bills of law as adopted by the local council are subject to referendum, if the people so wish. The people may also exercise the right of initiative to make such laws as they may desire. The Chinese Constitution has expressly provided for these rights, but their details are left for further formulation.

Philippines: With a few exceptions, members of local councils are elected according to the provisions of the Constitution, statutes and election rules. A few local councils have appointive and/or ex officio members. There are eight councilors in the first, second, third, fourth and fifth class municipalities, six in the sixth class, and four in the seventh class. At these few councils, the vice mayor sits as ex officio member with all the rights and duties of any other members. The mayor presides over the council meeting and votes only in case of a tie. The city council or municipal board is composed of councilors who are all elected in at least three cities and in the recently created ones. The number of members varies according to the provisions of their respective charters. The smallest is Tagaytay's three-man council; the largest, Manila's 20 members. Qualified voters in the barrio elect the following to the barrio council: a barrio lieutenant (chief executive and presiding officer), a barrio treasurer, four council members and as many vice-barrio lieutenants as there are *sitios* or, where there are no *sitios*, one vice-barrio lieutenant for every two-hundred inhabitants.

Chinese Culture

Members of the provincial board, municipal councils and most city councils hold office for four years until their successors are elected and duly qualified, if they are not sooner removed for causes as specified by law. Members appointed by the President serve at his pleasure. Barrio council members hold office for two years.

The following is the scale of salaries of councilors:

Class of Unit	Provincial Board Members (per diem)	City Councilors (per annum)	Municipal Councilors (per diem)
1	P\$ 35.00	P\$ 5400.00	P\$ 20.00
2	35.00	4800.00	15.00
3	35.00	3000.00	12.00
4	30.00	2400.00	10.00
5	30.00	1800.00	8.00
6	25.00		6.00
7	25.00		

The per diem of provincial board members is fixed by resolution of the board and is paid only for actual board sessions or meetings attended. Travel expenses to and from meetings are also reimbursed.

The legislative bodies of provinces, cities and municipalities have the following powers in common: to approve budgetary bills, to appropriate money not specified by law for the general welfare of the community and the people, to exercise the power of eminent domain, for which barrio councils are also authorized, and to construct and maintain public works within their respective jurisdictions.

The city, municipal and barrio councils may impose a given categories of taxes as specified by law. In addition, the city and municipal councils can adopt zoning and sub-division ordinances, measures to punish and impose fines upon violators of ordinances. They may also suspend or remove for cause officers or employees appointed by the mayor.

Essentially, the local councils cannot go beyond their prescribed powers. Local ordinances and resolutions must conform to the general laws and regulations as set by the national government. In taxation, especially, the local councils are greatly circumscribed by law which enumerates those taxes reserved for the national government and those articles on which they may not levy taxes. The President's power to suspend elective councilors for cause may be used to curb the actions of local councils, if for no other reasons than that they belong to the "wrong" party.⁴ Another

⁴ Country Report on Local Self-Government, prepared by the Delegation of the Republic of the Philippines, p. 10-12.

Local Self-Government in Southeast Asia

source of restriction is the executive's veto power. A city council may override a veto, and a twice-vetoed bill is forwarded to the President for final approval.

The system of non-confidence voting is not practised in the Philippines.

A provincial board is to hold regular weekly meeting on a day to be fixed by the board. Special meetings may be called by the provincial governor for any day. A council or board of any city, except Manila and Quezon City, shall hold one regular session each week on a day to be fixed by the council and such special sessions, not more than 30 during one year, as may be called by the mayor. A municipal council may hold its regular meeting once every two weeks, and special meetings not to exceed twenty four a year may be held whenever necessary. A barrio council is to meet regularly once a month at the call of the barrio lieutenant.

No parliamentary immunity is extended to council members. The immunity is granted only to members of national legislature. This appears to be the consensus of opinion among legal commentators, although the Constitution does not make it exclusive, and no precedent has yet been set on the matter.

The rules of proceedings of local councils provide for disciplinary measures against councilors. A municipal council may punish its members' disorderly conduct, and with the concurrence of a two-thirds majority of the members, it may suspend or expel a member for cause.

In the Philippines, the people do not have the right of initiative. But some of the powers exercisable by the barrio council seems to be similar to popular participation in legislation. For example, it may "adopt measures for the raising of funds for the barrio by taxation and by voluntary contributions."

India: As previously indicated, the Indian municipal corporation is a distinct type of municipal organization, and differs in size, population and resources. The corporation which is established under specific acts of the state legislature enjoys more powers than the municipality. The corporation acts of Bombay, Patna and Delhi enumerate separately the duties and responsibilities of these municipal corporations. The councilors of the corporation are elected by direct election on the basis of adult franchise from various wards. Seats are specially reserved for social castes and interested groups, such as labour, women, trade and commerce. The term of office varies from 3 to 4 years.

At the municipal level, each municipality has a council. The strength

Chinese Culture

of each council is determined by the executive branch of the State on the basis of the population in the area. Seats are also reserved for social castes, but not for interested groups. In some cases, the State government can nominate a prescribed number of members. Their terms of office vary from 3 to 5 years. At the district level, the district board is composed of a given number of members elected on the basis of adult franchise. Seats are reserved for social castes and specified tribes. In a few States, seats are also reserved for minorities and women. Their terms of office vary from 3 to 5 years.

Councilorship at the municipal and rural councils is an honorary post, for which salary or allowance is not paid, except for special cases. Councilors are not entitled to freedom of utterances or freedom from arrest.

Japan: In Japan the local legislative bodies, also called assemblies, are composed of a specified number of assemblymen who meet the legal qualifications. Assemblymen are elected by the inhabitants of the district where the assembly is situated. A citizen is eligible for the post, if he is 25 years of age and resides within the district of the assembly.

The number of assemblymen to be elected varies with the variation of population. In the case of a prefectural assembly, the number ranges from 40 to 120 members, and in the case of a city, town or village assembly, it ranges from 12 to 100 members.

Thailand: In Thailand there is a local council at each level of the local government. Members of the council are both elected and appointed. Part of them are *ex officio*, and other elective members hold their offices respectively for five years. Their salaries are varied.

Members are entitled to freedom of utterances, but the chairman of a meeting may prevent a member from continuing his utterance, if it is found improper. In extreme cases, a member may be removed from office by order of the Minister of the Interior.

Vietnam: In Vietnam the communal council in the villages is both a legislative and an executive body. It is composed of 3 to 5 members appointed by the provincial governor. Their terms of office are not limited. They receive a monthly allowance which is paid from village fund, and the amount of which varies from village to village, depending largely on the size of budget.⁵ For instance, in South Vietnam where the budget of a village runs in excess of five million piasters, the village chief receives a monthly allowance of 2400 piasters. At the municipal level, there is no

⁵ Country Report of Vietnam, op. cit. supra p. 4.

Local Self-Government in Southeast Asia

legislative body, so to speak, but there is an advisory council elected by the people for a term of three years. The advisory council is not invested with law-making power. Members are also not paid for service. The communal council has the decision-making power on such matters as to vote on budgetary bills, communal taxes, leases of public property, construction of roads and so forth. All decisions adopted at the communal council shall be submitted to the central deputy for approval before they can be enforced.

In Saigon the prefect authority may propose to the President of the Republic to dismiss any member of the prefectural council who is found ineligible to serve at the council, or absent from three consecutive council meetings without valid reason, or reluctant to perform his duty as assigned by the council. The agenda and the date of a council session shall also be submitted to the prefectural authority for approval. Items not included in the agenda may not be discussed. The council shall meet only with the presence of the mayor or his authorized deputy. At the session he may express his personal view on a specific issue.

The communal council can meet at any time, whereas the prefectural council shall meet every six months. If necessary, the council may call for special sessions. The right of interrogation is not limited, though the vote of non-confidence is denied.

As previously indicated, members of the communal council are all appointed by the provincial governor. In this sense, they are concurrently representatives of the national government.⁶ It follows that they are not entitled to freedom of utterances, if such utterances depart and deviate from national policy. When a member is found guilty of a serious offence or dereliction of duty by a majority of the members, he may be removed from office. Members can only discuss the items on agenda. Any utterances irrelevant to these items are *ipso facto* void. The Vietnamese people are also not allowed to exercise the right of referendum, but they may, if dissatisfied with a resolution adopted by the council, submit their petition to the higher responsible agency for redress. Nor is the power of initiative available to the Vietnamese people, though they may present their views to any member of the council.

(2) Local Government

Local government in China consists of the provincial, county and village governments. The lowest unit of local administration is *Li*. Each *Li* is headed by a chief who is elected by the people within the area. He

⁶ Op. cit. *supra*, p. 5.

Chinese Culture

performs his duties under the supervision of the village or township chief. He holds his office for four years.

Chiefs of the various levels of local government are elected, except for the provincial governorship in Taiwan which is for the time being appointed. The chiefs are all responsible for matters of local autonomy and delegated matters by higher authorities. Their terms of office are four years. The Chinese local government adopts the single executive plan. Though the provincial government adopts the commission plan, the governor who wields dominant power as chairman of the provincial committee is virtually the single executive. With a view to promoting administrative efficiency, the central and the local governments apply the technique of "administrative joint control" in terms of planning, execution and review, and division of responsibility. The power of local autonomy is exclusively reserved to the local government.

Philippines: Below the central government are the provincial and city governments. A barrio government may be subject to the jurisdiction of the municipal or city government, or to the special district government, depending upon where they are situated. "Sub-provinces" of which there are four at present are attached to the regular provinces.

As a rule, the provincial and city governments are independent of each other, but they are inevitably interrelated. For instance, the provincial board may sanction grant-in-aid to the city in consideration of privileges or exemptions conceded to the provincial government. Twelve cities were allowed in 1956 by their charters to vote in the election of provincial officials. The city ordinances are also subject to review by the provincial government.

Within the framework of the Philippine local government, the barrio is the basic administrative unit which has already been described.

An appointive city mayor serves at the pleasure of the President. A city charter may provide for the causes of removal, such as disloyalty, dishonesty and other derelictions of duty. A provincial governor and a municipal mayor also hold office for four years. A barrio lieutenant serves for two years. A provincial governor undertakes the following responsibilities:

- a. To exercise general supervision over the province and municipalities, and to see that the laws are faithfully executed;
- b. To make known to the people all laws and decrees;
- c. To make annual reports to the Office of the President on the general conditions of the province under his jurisdiction.

Local Self-Government in Southeast Asia

The city and municipal governments are generally of the weak mayor-council type, with the mayor as chief executive and the members of the council performing legislative functions. The governor of the provincial government acts as the administrator, having definite influence on the provincial board which is the legislative body of the province. The members of the local council and board have no executive functions in theory, but they have actually exerted direct influence on the details of administration. At the barrio level, the power of issuing ordinance is vested in the barrio lieutenant and subordinates. The popular council also shares the general power "to adopt measures" for the barrio. This unique feature reminds us of the bicameral system under which the upper house exercises both the legislative and executive functions. It is similar to the commission plan.

Little is known of the local governments which have taken positive steps to promote administrative efficiency. In recent years, the local agencies have begun to avail themselves of sending trainees to the Civil Service Commission, Management Service of the Budget Commission, and the Institute of Public Administration, whose in-service training program is offered to both the national and local governments.

Indonesia: The territory of Indonesia is divided into several first grade autonomous regions, each of which covers 16 to 20 second regions.

The territory of the first grade region coincides with that of a province, while the territory of the second region coincides with that of either a regency or a city.

Each level of the local government is headed by a single executive and on a par with it is there a local council. The so-called "local working body" renders assistance to the chiefs of the local government for execution. The national government is empowered to endow the first grade region with the right of autonomy and to assist it in fulfilling its functions. The first grade region is also empowered to invest the second grade region with the right of autonomy and to assist it in performing its functions with the prior consent of the Ministry of the Interior and Local Autonomy. The said Ministry is generally responsible for local autonomy.

India: Of the municipal corporations the deliberative and executive functions are independent of each other. The deliberative agency consists of such agencies as council, mayor, deputy mayor, standing committee and other statutory committees. They are closely associated with the executive agency in the day to day operations. The executive agency includes the commissioner, deputy commissioner, municipal secretary, municipal engineer and health officer. The commissioner exercises the executive power in order

to accomplish the objectives as envisaged in the Municipal Corporation Act. The commissioner may also wield additional powers as delegated by the council, standing committees and any other competent agencies. He is appointed by the state government for a minimum period of three years. But the corporation may still remove him if sixty per cent of the councilors vote to oust him. To this extent he is subject to the control of the corporation. The commissioner is assisted by a number of deputy commissioners, appointed by the corporation with the consent of the State government.

In India the single executive pattern, though adopted, is expressed in three distinct forms: a. the executive who is vested with the executive power is partly responsible for specified matters to the council; b. the executive chosen by the council is completely responsible to the council, and is assisted by a committee endowed with some executive powers, or by several committees endowed with delegated powers, and c. an official performs his duty independent of the control of the council in routine administration. The Madras Municipality furnishes an example of the first pattern, the Bombay Municipality, the second, the Madhya Pradesh and the third Uttar Pradesh.

It appears there is no special machinery to look after the problems of administrative efficiency at the local level. The inherent difficulties of local agencies stem from financial and personnel resources, party factions and power restrictions. In recent years, the competent authorities have paid adequate attention to these problems. At present, most of the State governments have set up organs to study the question of re-organization of urban and rural institutions.

Japan: The Japanese local government comprises cities, towns and villages. The generic term "prefectures" virtually covers *To Do*, *Fu* and *Ken*, to which the above local units are subordinated. All these units are complete autonomous bodies. Though the prefecture does not by law supervise these units, the facts of their subordination and technical assistance constantly received therefrom suggest that the prefecture still retains its due authority. Chiefs of local government are elected by the inhabitants of the districts, and hold their offices for a term of four years. A chief administers the local government and represents it in dealing with other agencies. He also performs other duties as delegated by the state and other local governments according to law or cabinet order.

There are three juridical persons other than local self-governing bodies established for specific purposes. The first is property ward and local public associations; the second is land improvement ward and agricul-

Local Self-Government in Southeast Asia

tural cooperatives, and the third is the National Railway Corporation and port bureaux.

Thailand: In Thailand chiefs of the provincial governments are appointed by the national government, but mayors are elected by the municipal assemblies. Elected officials hold their offices for five years, and are eligible for re-election.

At the municipal level the organization pattern is close to the council-mayor plan, but the provincial government is ruled by a single administrator.

Vietnam: The Vietnamese local government is divided into province (tinh), district (quan), canton (tong) and village (xa). The municipal mayor is directly responsible to the national government. The village which is the basic administrative unit is again divided into hamlets. But the hamlet in Vietnam is more of a social than of an administrative unit. The local government is bound to administer the laws and regulations as promulgated by the national administration. Chiefs of the local governments are all appointed. As a rule, chiefs of the provincial, municipal and district governments are selected from among the government employees who are qualified as civil servants, while chiefs of the canton and village units are selected from among the inhabitants of the local areas who command social prestige, competence, experience and loyalty. These local officials serve without term of office and therefore at the pleasure of the national administration.

The local government adopts the single executive pattern, and the village adopts the commission plan.

Programme of in-service training is offered to local officials under the supervision of the Department of the Interior and with the technical assistance from the National Institute of Administration at Saigon. The General Inspectorate of Administrative and Financial Affairs and other persons concerned are all interested in promoting local efficiency, which is, in fact, one of their avowed purposes.

There are self-governing bodies other than the local government which enjoy the status of juridical person, such as the National Bank, the Commercial Bank of Vietnam, the National Retirement Fund, the Chamber of Commerce, the National Office of Electrification, the Atomic Office and the like. Most of these organizations are engaged in semi-business activities. Their relationship to the local government depends largely on the nature of their services rendered. In general, these autonomous bodies get in touch with the people through the channel of the local government

and heavily rely on the latter to furnish them with necessary information and data.

4. Local Election

In China a citizen is invested with the rights of election, recall, initiative and referendum, but such rights cannot be exercised in two different places on the same matter. A citizen above the age of twenty, residing in a given district continuously for six months or in his native place may exercise the above rights, provided that he is not disfranchised for the following reasons: (1) disfranchisement not yet reinstated; (2) having been declared as an interdicted person and the declaration being still valid.

A person running as a candidate for local chief or councillor shall fulfil the following conditions:

(1) A citizen above the age of 23 without the following disabling causes may apply for registration as a candidate for local councillor or village and township representative:

- a. Having committed mutiny or treason or any other crimes as mentioned in the Regulations Governing the Punishment of Rebellion upon which a final judgment has been rendered;
- b. Having committed the crime of bribery upon which a final judgment has been rendered;
- c. Disfranchisement;
- d. Debarred from appointment or suspended from office, for which the time limit has not expired;
- e. Being an insane or disabled person incompetent to perform his duty, and
- f. Debarred from office for an offence, of which the cause is still valid.

(2) A citizen above the age of thirty having one of the following qualifications and without the disabling causes as previously mentioned may apply for registration as a candidate for mayoralty of a city or county:

- a. Passed the special examination for mayoralty, or the civil service examination or any other special examinations;
- b. Graduated from university or college at home or abroad;
- c. Passed the general civil service examination and having held an administrative post for over three years, and
- d. Eligibility already ascertained through review of his qualifica-

Local Self-Government in Southeast Asia

tions for candidacy of mayoralty.

(3) A citizen above the age of 25 having the following qualifications and without the disabling causes as mentioned in (1) may apply for registration as a candidate for the chief of a village or township:

a. Passed the general examination, high civil service examination or special examination;

b. Graduated from high school or primary school, or the equivalent of primary school if he applies for a local post in the mountainous regions;

c. Having held the post of chief of village or township, and

d. Eligibility already ascertained through review of his qualifications for candidacy for village or township chief.

For all elections held in China, the system of secret ballot with a single entry is adopted. The election commission sends overseers to the polling place to supervise election, and the candidates may also recommend overseers. In preparing for an election, the various local governments may set up an *ad hoc* election commission. A candidate is elected, if he can garner a simple majority of the votes. In case of a tie, the election commission informs the rivals two days ahead to draw lots at the election office. If the number of councillors to be elected exceeds ten persons, a seat shall be reserved for the woman candidates. This is to say that for every ten councillors, a seat is specially reserved for the fair sex. If there should be a residual number which is over five, a seat for a woman councillor is guaranteed.

Where a candidate has no rival, an election is still necessary. The number of councillors to be elected varies with the size of the administrative district and population. If an election commission transgresses law in holding the election, the aggrieved party or the election superintendent may sue the commission in the court. The election is void if the court renders judgment in his favor. No further appeal is allowed.

In the event that an official-elect dies before a certificate is issued to him, he becomes ineligible for the post.

The aggrieved party or the election superintendent may sue an official-elect to avoid an election for the following reasons:

(1) His qualifications do not conform to those as mentioned in the election laws;

(2) He has violated the rules governing the prohibition of election. A new election will be held within fifteen days, after the judgment is de-

livered to the litigant parties.

As the Chinese election laws provide, the following persons shall not assist in election activities: servicemen, police cops, civil servants, teachers and officers engaged in the election or recall business. The violators may be subject to punishment by the agencies to which they belong, or to trial by the court or military tribunal, if they violate the criminal law.

The citizens of the original electoral district may vote for recall of these elected councillors or officials, if they are incompetent to perform their duties. But such a right shall not be exercised, unless and until the electee has served over six months.

Philippines: In the Philippines, to qualify as a voter one must fulfil the following conditions:

(1) A citizen of the Philippines; (2) Twenty-one years of age or over; (3) Able to read and write; (4) Resided in the Philippines for one year; (5) Resided in the municipality wherein he proposes to vote at least six months preceding the election, and (6) Not barred by any of the following disqualifications:

a. Having been sentenced by final judgment to suffer one year or more of imprisonment, such disability not having been removed by plenary pardon;

b. Having been declared by final judgment guilty of any crime against property;

c. Having violated the oath of allegiance to the Republic of the Philippines;

d. Being insane or feeble-minded, and

e. Not being able to prepare the ballot himself.

In addition, one must be registered on the permanent list of voters of the municipality in which he resides, if he is to vote in any particular or regular election. Qualified electors of the barrio council member must register on the list kept by the barrio secretary and must have been residents within the barrio for at least six months.

Candidates for provincial governors, city mayor and city councillors must not be less than twenty-five years of age; those for provincial board members, municipal mayor and councillors must not be less than twenty-three years of age. The law specifies that candidates for municipal offices must be able to read and write English, Spanish or the local dialect.

Any person who has the necessary qualifications and none of the disqualifications can run for a local office. Such a person is required to file a

Local Self-Government in Southeast Asia

certificate of candidacy with the secretary of the local council concerned.

In this connection, political parties are involved in local elections. Candidates are usually nominated by their parties in conventions, and the certificates of candidacy may be filed by their respective parties. Candidates may run as independents, and this has not infrequently occurred in the Philippine politics. As already indicated, candidates are nominated in the municipal, city or provincial conventions, as the case may be. These conventions are composed of delegates chosen from the party according to party rules which also prescribe the method of voting and choosing the candidates.

The political parties in the Philippines subsidize the candidates in their election campaign, but not fully. The candidates bear a part of their campaign expenses. But under the Philippine law, no candidate can spend for his election campaign more than the total amount of the emoluments for one year attached to the office for which he is running as a candidate.

Secret voting is used in the Philippines, but each ballot contains the names of all offices at stake with corresponding spaces for the names of the candidates which the voter may care to write. The voter cannot merely put down the name of the political party. In barrio elections, open voting may be allowed, if a two-thirds of the qualified voters present in a meeting of the barrio council so decide.

Candidates are entitled to recommend overseers at the polling place. Every candidate for provincial office, mayor, vice-mayor or city councillor may have an overseer in every polling place, while those running for municipal council may collectively appoint an overseer.

The election commission which is a national, independent and constitutional body has the exclusive charge of the administration of all election laws and can decide on all administrative questions. There is an inspection system for elections. Before the day of voting, the chairman of the election commission sees to it in person or by proxy that all polling places are inspected and such omissions and defects as may be found corrected. The commission is supposed to keep reports on such inspections.

As soon as the voting is finished, the board of inspectors will publicly count the votes cast in the precinct and ascertain the election results. The board is not supposed to postpone or delay the counting until it is completed.

A candidate is elected, if he gets a simple majority votes. According to the Philippine law, those who have polled the largest number of votes

are elected, even though they may not obtain a simple majority. There is no provision to reserve seats for woman, minority people and/or professional persons. Where the candidates have no opponents, an election is still necessary. It follows that the election commission cannot declare a candidate *ipso facto* elected without going through an election.

The number of the members of the provincial board and the municipal council is to be determined by the average annual revenue during the next preceding five fiscal years. The number of city councillors is determined by city charters.

The Philippine law provides that any elector and candidates may contest the election result on the grounds of disloyalty, ineligibility and irregularity. Local election lawsuits are tried by the court of first instance. The aggrieved party may take the case to appeal or to the supreme court, as the case may be. But appeal is confined to the lawsuits against the election of provincial governors, provincial board members, city councillors and mayors. The decision of the court of first instance with respect to vice-mayors and municipal councillors is not subject to further appeal, and therefore it is final. The revised election code of the Philippines prohibits the use of intimidation and other illegal means to prevent the holding of an election. Violation of the same is a crime of sedition.

The people in the Philippines cannot exercise the rights of referendum and initiative.

India: The local suffrage is open to all adults who are citizens of India and fulfil the residence requirements for a prescribed period. The age limit for municipal bodies and rural boards is 21 years. The grounds for disqualifications related generally to mental diseases, conviction of crime, insolvency and other illegal practices.

The candidate has to deposit a prescribed amount of money at the time when he files application for registration. As already intimated, voting is secret, but seats are reserved for social castes, women, universities and professional persons. At the polling place, only the candidates, election officers, overseers and a fixed number of voters are allowed to remain. Voting by proxy is not permitted. The ballot boxes of the several candidates bear their respective symbols so that even the illiterate voters may identify the candidate box in which they may choose to cast their votes.

Election petitions are heard by a special tribunal consisting of one or more judicial officials appointed by the State government. The decision of the tribunal is final, and is not subject to appeal, though the tribunal itself may refer in the course of trial the question of law to the

Local Self-Government in Southeast Asia

higher court and review its own decision within one month upon the application of an aggrieved party.

Japan: Persons eligible to vote in the election of chiefs of cities, towns, villages and prefectures must be over 20 years of age, and reside within the respective areas for over three months. A candidate is selected either by a voluntary applicant or by the recommendation of others. Political parties generally furnish their candidates with pecuniary subsidy. In order to keep an election within manageable bounds, the Japanese law requires that the candidates shall deposit a prescribed amount of money with the government. It is forfeited, if the candidates cannot poll a specified number of votes. The candidates may recommend an overseer each at the polling place. Political parties do not have the right to supervise the balloting and opening of votes. But an individual elector may ask for participating in the opening of votes, if he so desires. The central government is responsible for supervising election commissions. A voter can contest the election result. The court which entertains the election suits is the high court. The aggrieved party may take the case to the supreme court for appeal.

Thailand: In Thailand a candidate for an elective office must apply for registration and pay deposit money. In matters of voting, they adopt the system of secret ballot with a single entry and short ballot. The candidates may recommend overseers at the polling place. The overseers and the election officers form an election commission responsible for supervising and administering election affairs. The Thailand law does not make any provision for preferential treatment of social castes, minority, sex and professional people.

Vietnam: In Vietnam at present, there are only four municipalities which have election advisory bodies, namely, Saigon, Hue, Dala and Banang. A Vietnamese citizen is eligible for voting, if he meets the following conditions:

- (1) With Vietnamese nationality;
- (2) Above the age of 21;
- (3) With full civil and civic rights, and
- (4) Having a residence in the city since January 1 of the year of election.

A person is ineligible for councillorship for the following reasons:

- (1) The right to vote is forfeited by a court decision;
- (2) The civil right is limited by a court decision;

- (3) A civil servant or a serviceman is dismissed from office by discipline;
- (4) Serving as a serviceman or a civil servant; and
- (5) Bound by a contract with municipal government.

A person who has fulfilled the above requirements may apply for registration with competent authorities as a candidate. As a rule at present, he is not running for the political party to which he belongs. In municipal elections, the government does not impose a maximum expenses for election campaigns.

In Vietnam, the system of secret ballot with a single entry is also adopted. A candidate may also recommend overseer at the polling place. Within each voting district, a special election commission is set up, but there is no formal system of inspection. In the course of election, the municipal mayor and the Secretary of the Interior may naturally make an inspection tour.

In 1954 the Vietnamese Government issued a decree to sanction the plural ballot, but it has not come into practice. Local councillors serving under the present term were elected in 1957 by the single ballot. A candidate is elected if he gets a simple majority of the votes cast for him. The Vietnam law does not reserve seats for women, minority groups and professional people. When a candidate has no opponent, an election is still necessary. The election commission cannot automatically announce him to be elected without a formal election.

The number of councillors to be elected is determined by the size of the election district (Quan). A voter or a candidate may contest the election result at the administrative tribunal, but when a final judgment is rendered, he cannot take it to appeal. The Vietnam law does not make special provisions for election disorders, though it is assumed that the presiding officer of the election commission is empowered to maintain order, especially at the polling place.

The powers for initiative and referendum are not provided for in law.

5. Personnel

In China the appointment, removal, award and discipline of local civil servants are governed by national laws. There is no educational institution to train persons specially for local service, though programmes of in-service training are offered by several *ad hoc* organizations.

In recent years a nation-wide insurance programme and a retirement programme are enforced throughout the country. They cover the local employees. Under the insurance programme, the beneficiaries are limited to

Local Self-Government in Southeast Asia

the insured who suffers from diseases and his spouse who is to give birth. Under the retirement programme, national and local civil servants may elect to retire at the age of 60, and are compelled to retire at 65. A retiring person is entitled to receive a lump sum or a monthly pension calculated at the length of service in government. It has been the policy of the Chinese Government these years to encourage college graduates to serve at the local level.

Philippines: The power of the Philippine local government to appoint, remove, award and discipline depends on the kind of employees to be affected. For example, appointment to and retirement from office must be made according to the civil service laws as set by the central civil service commission. Part of the positions within the unclassified service such as secretaries of local councils may be appointed or removed at the appointive agency.

No employee thus appointed on a permanent basis is to be removed except for cause and by due process. For instance, the commissioner of civil service may remove, demote or suspend an employee for dishonesty, solicitation and other malpractices. But the aggrieved party may take the decision to appeal to the Civil Service Board of Appeals.

Provincial, city and municipal government have option to join the government insurance system which administers insurance and retirement benefits. Once the local government has joined membership of the system, it is compulsory upon all the regular and permanent employees, but it is optional upon the elective officials.

India: As a rule, the local government appoints its own officials and also controls them. However, the State government has the power to prescribe qualifications, to approve the appointment of high officials and to hear appeals against discipline or dismissal. All local officials except the very petty ones contribute to a "provident fund" at the rate of $6\frac{1}{4}\%$ of their salary, and the employing agency contributes an equal or a half of the amount. The civil servants may hold their offices up to 55 or to 60 years of age. There is no pension system. Local service is an attractive one in India, and its importance is next only to national service.

In-service training is generally imparted on the job. Those who are recruited for semi-professional jobs such as sanitary inspectors are sometimes sent to medical institutions for training. The India Institute of Local Self-Government in Bombay is responsible for training and research in local government.

Japan: Where a vacancy is available in a prefecture, it is filled by

a successful examinee from a competitive examination. But for the lower echelons, the vacancies are either filled by competitive examinations or by selective appointment. The right to appointment is accompanied with the right to removal. A civil servant cannot be removed except for cause and by due process. Reward and discipline are also made according to law. General in-service training is offered by the Autonomy University in Tokyo, and specific training is offered by such institutes as the Statistical Training Institute, Fire Defence University, Police University and others.

To promote the welfare and benefits of the civil servants, the Japanese Government has introduced a mutual aid system, by which a retiring person receives retirement allowances, annuities and severance pay. The system is organized by the employee and the employer jointly. Each contributes a prescribed amount regularly to the public fund, from which a beneficiary may derive for accidental death, disability and child-birth. All these occur not in the course of employment. The benefits of this programme extend to the spouse. The so-called mutual aid programme is virtually a variation of the social security system.

Retirement allowances as previously indicated are paid in proportion to the length of service. A retiring person may also receive retirement annuities and severance pay, depending upon the provisions of law. In case he dies, they are paid to his dependents. The methods of payment differ in Japan. As the pension law and the mutual aid programme offer different methods of payment, there is an increasing voice to consolidate the two to be applicable to all civil servants throughout the country.

Vietnam The local government in Vietnam can appoint employees by either competitive examinations or selective process. At the municipal level, a competitive examination is more often used, if the applicants are over the vacancies left open. But at the village level, the communal council selects its employees without an examination. The local agencies are governed by the national laws of personnel for the purpose of appointment, award, removal, discipline and so forth.

There is no special school to educate local employees in Vietnam, but in-service training programmes are available to the lower echelons. Nor is there an insurance system for local employees. Civil servants of the local government may retire under the retirement system. They are liable to pay 6% of their basic salary as monthly subscription to the retirement fund, while the local government contributes 14% of the total pay of the employees. A civil servant who has served in the government over 20 to 30 years and above the age of 55 may elect to retire.

6. Finance

The Chinese Constitution expressly describes the revenues available to the local entities from the province to the township. Supplementary rules have been promulgated to delimit the revenues and the expenditures. The superior agencies often give grant-in-aid to the lower ones which cannot support themselves, and, on the other hand, draw contributions from the lower which are financially better off. In doing so, an equilibrium of national finance can be realized. Grants are frequently extended to such local projects as water conservancy, pavement of roads, development of education, social relief arising from natural calamities and the like. Whenever a local agency fosters an enterprise, its planning and execution are subject to the supervision of the superior agencies in terms of administrative, legislative and technical aspects.

As previously intimated, the local government has to present its financial estimate and budget to the local council on a par with it for approval. After they are approved, the same will be forwarded to the superior agencies for record keeping. In exercising the budgetary power, the local council can only reduce, but cannot increase, the original budget.

Philippines: There are four main sources of local revenues, namely, revenues from taxation, receipts from operations, inter-governmental revenues and miscellaneous sources. Revenues from taxation include internal revenue allotments, real property tax, municipal or city licenses and others. Receipts from operations are the revenues of the local government derived from the operation and lease of public utilities owned by it, among which are the collections from markets, waterworks, electricity, transportation and others. Inter-governmental revenues include direct national aid to local units and other types of assistance from any other local governments.

The Philippine superior agencies also subsidize the lower local units, agencies do not draw compensation from local units for assistance in service by virtue of the fact that in the performance of their duties, they have already received compensation from the national government. However some personnel of national executive departments stationed in the local units draw either a portion of their salary or its entirety from the provincial or city coffers. Among these personnel are the local treasurers, the superintendents of schools and the city engineers.

It does not appear that the superior agencies feel the need to supervise the subsidized expenditures of local self-governing bodies. Provincial and city treasurers are required to submit a monthly report on all their expenditures. Aside from this, the National Government has its own

supervision on the supervised expenditures of local self-governing entities.

India: Local bodies in India have a variety of financial resources. They are not made to depend on one or two resources as is the case in some other countries. This variety is a distinct feature of the Indian local finance. A second feature is the small amount of revenue they get from public utility undertakings. A third feature is the growing importance of grants-in-aid which they received from state governments. A fourth one is the relatively small part played by loans in respect of several productive enterprises run by the local government. A final one is that in spite of the various sources of revenues, their financial position is on the whole unsatisfactory. Hence they do not have adequate finances to discharge their functions.

In India as in other countries local bodies derive their revenues from tax sources and non-tax sources. Among the former are (1) taxes on property like buildings and lands; (2) taxes on trade; (3) taxes on persons; and (4) fees and licences. Among the latter are (1) rents of lands, houses, and bungalows; (2) sale proceeds of land and produces of lands; (3) fees and revenues from educational and medical institutions, and from markets and slaughter houses; (4) income from commercial undertakings such as motor buses, tramways, electric supplies and others, and (5) government grants.

The funds at the disposal of local bodies in India are too inadequate to enable them to discharge the functions for which they have been made responsible. The reasons for inadequate local finance are due to the failure of local bodies to collect fully the taxes and fees due to them, the unwillingness of local bodies to make the best use of local resources, and the few taxable sources at their disposal.

In 1949 the Local Finance Enquiry Committee appointed to study local finance recommended that terminal taxes on goods or passengers carried by railways, sea or air and taxes on railway fares and freights listed under item 89 of the Union List should be reserved specially for local government. It further recommended that ten or twelve other taxes, such as taxes on lands and buildings, mineral rights, goods and passengers carried by road and inland waterways, vehicles and animals and the like be placed on the reserved list for local government.

Japan: Local revenues in Japan are chiefly derived from local tax, local allocation tax, local shared tax, disbursement from national treasury and floatation of bonds. Local taxes are levied upon the people living in local district, income from enterprises, real estate transactions amusement facilities, food and drinks and others. The local allocation tax and

Local Self-Government in Southeast Asia

disbursement from national treasury are part of the national tax. The said tax is allocated to local public entities in proportion to their financial conditions with 28.5% from each of the national revenue of income tax, corporation tax and liquor tax as a total amount for allocation.

The Local shared tax is levied upon admittance to places of amusement and recreation and upon roadways which are the two important items of the said tax.

Subsidy from national treasury is disbursed to specified local public entities whose projects are in line with the national policy of the central government.

There are several hundred types of government subsidies to local government. By and large, they can be divided into two categories: Subsidies which the state is bound to give and those which are given upon application of the local bodies concerned.

The superior agencies are authorized by special laws to supervise the subsidized expenditures by means of inspection and review of reports. Inspection commissions are established within all prefectures, responsible for auditing. Cities, towns and villages are also allowed to establish such commissions by by-laws. There are two auditors in these local entities, and four in prefectures.

Indonesia: When the 1st grade autonomous region submits a budgetary bill to the local council, it shall first obtain the consent of the Minister of the Interior before the local council can adopt a resolution. When the 2nd grade autonomous region submits a budgetary bill to the local council, it shall first obtain the consent of the executive of the 1st grade autonomous region. After a budgetary bill is adopted, it is not subject to further alteration, except that it is authorized by the bill itself, or by the Minister of the Interior as regards the bill of the 1st grade region and by the executive of the 1st grade region as regards that of the 2nd one.

The local council can levy various kinds of taxes according to law. When the local government takes action to levy, alter or repeal local taxes, it shall also be approved by the higher authorities, i. e. the authorized agencies.

The Indonesian local government derives their revenues chiefly from the local taxes, national allotments, profits accrued from local enterprises, and the like. The local taxes cover, for instance, land tax, house tax, motor car tax, slaughter tax, highway tax and so forth.

Vietnam: The Vietnamese local government derives their revenues from

the local taxes, revenues of public property and allotments from such national taxes as license tax, land tax and others. The percentage of allotments is to be determined by the national administration.

The Vietnamese national administration also subsidizes the local government, if the latter is unable to support itself, but it does not, as a rule, draw compensation for the services as rendered to the former. Whenever the local government intends to ask for subsidy from the national administration, it shall, as a matter of procedure, submit an application, upon which a decision is to be made on a priority basis. The expenditures drawn from these subsidies are subject to close supervision of the national administration. In respect of a budgetary bill which has been adopted by the local council, it still awaits the final approval of the higher authorities. The procedure of auditing is also adopted in Vietnam, in order to ensure the legality of the expenditures. In important cities, there are special agencies responsible for pre-auditing.

7. Supervision

The Chinese national administration exercises both administrative and legislative supervisions over the local government. If the local council adopts a resolution which contravenes an important national policy, the national administration can take action to redress. The provincial government may dissolve the city and county councils with the approval of the Executive Yuan, and in like manner, the city and county councils may dissolve the village and township councils with the approval of the provincial government, if these councils have persistently violated the important national policies. As it is provided by law, a new election shall be held in the wake of dissolution.

The Chinese law permits the supervisory agency of the local government to remove a local chief, if he is suffering from insanity or disability which prevents him from performing his duties. Dereliction of duty and persistent refusal to administer delegated matters are also the grounds for suspension from office by the supervisory agencies.

In the case of delegated matters by a superior agency, the local government is subject to the supervision of the delegating agency and is responsible directly thereto.

Jurisdictional disputes which may arise between counties and/or between villages or townships shall be solved by the superior agency to which they belong. If a jurisdictional dispute has nothing to do with the autonomous matters, the supervisory agency shall first consult with the local council concerned before a solution is reached.

Local Self-Government in Southeast Asia

Philippines: Executive supervision in the Philippines takes many forms and is generally more immediately effective than the techniques used by the other two branches. The Office of the President receives annual reports from local executives and prepares recommendations to the agencies concerned with reference to the reports submitted. The executive department exercises close supervision over the provinces, cities and municipalities.

Financial control which ranges from the review of local budgets to the grant of subsidies is another method of administrative supervision. A special national agency is responsible for auditing local expenditures. The judicial agencies can also supervise the local entities by means of judicial review which is inherent in the judicial power. It may for instance nullify city ordinances and restrain the enforcement of valid ones, if they are unreasonable and possibly resulted in irreparable damages.⁷

In the Philippines, the higher authorities are not endowed with the power to dissolve local councils, though the members thereof may be suspended or removed. In the case of removal, the President may either appoint a substitute or call for a special election in order to fill the vacancy. Higher authorities may suspend and remove an elected official on the grounds of disloyalty, oppression, misconduct and criminal offences involving moral turpitude. The official concerned has the right to notice and hearing before he is removed. If he is acquitted because of innocence, he is entitled to reinstatement and recovery of his salary which he should have received within the duration of suspension.

Supervision by the higher authorities over the delegated matters is more strict than that over the autonomous matters. In the former case, the local government acts only as a unit of the national administration, and is therefore subject to the President's control in the same manner as an executive department is controlled by the President. In the latter case, where matters are of purely local concern, the province, municipality and city act largely independent of the national administration, but they are under the general supervision of the President.

India: The India local government is subject to the control of the state legislative, judicial and executive branches. The judicial and legislative controls are occasional, but the executive one is practically a daily occurrence. It is the state executive who wields the power to constitute an area into a municipality, a municipal corporation, a district board or a panchayat. He fixes the territorial limits of the various local entities

⁷ Country of the Philippines, *op. cit.* supra, p. 36.

and may modify them from time to time.

The said control is exercised chiefly through the channel of deputy commissioners or collectors, who are the principal officers of the state stationed in local areas. In technical matters such as education, health, public works and the like, they are under the control of the responsible agencies concerned. The state government keeps other residual matters, such as constitutional, financial and other matters, to itself for immediate attention. Few states have now a special local inspectorate.

The said control over local entities is virtually a mixture of the English and the continental pattern. Like in Great Britain, the composition and powers of the local government are described in details by law. The court can declare null and void the local by-laws and the local acts *ultra vires* if they contravene the constitution and law. Administrative controls cover such powers as information, inspection, sanction and so forth. The Indian state governments have extensive powers of control over financial matters. The local government is not permitted to loan or borrow money without the consent of the state government. In some states the power of taxation can only be exercised by the state government. For instance, in Bombay, local bodies other than municipal corporations have no power of taxation, unless they succeed in obtaining the consent of the state government. In Uttar Pradesh this power is flatly denied.

Indonesia: The President of Indonesia is empowered to appoint or remove chiefs of the 1st grade region, and the Minister of the Interior to appoint or remove those of the 2nd region. As a matter of procedure, the local council shall submit a list of candidates to the President who is to select one of them for appointment, but the President has naturally the right to appoint any other one as he wishes. This procedure of selection is also applied to the Minister of the Interior who has the ultimate right of free appointment.

Vietnam: Though the local council has adopted a resolution, it is to be submitted to the higher authorities for approval before it can be enforced. The executive department in Vietnam makes use of a variety of methods of supervision, such as approval, periodic reports and inspection. The administrative tribunal has the power to review administrative decisions, if it is called upon by the parties concerned. The high authorities have the inherent right to cancel any resolution which is improper or incompatible with law. A provincial governor can also remove members of the communal council. Local chiefs at all levels are appointed by the government. The reason for withholding popular election is dictated by the consideration of national security under the present circumstances,

8. Administrative District

In China, administrative district consists of 35 provinces, 1 special administrative district, 12 municipalities directly subordinate to the Executive Yuan, 2 regions of Tibet and Mongolia, 2,045 counties, 55 cities subordinate to provinces, 34 bureaux, 8 administrations, 4 archipelagos and 131 "banners" in Mongolia. Insofar as local autonomy is concerned, Taiwan is the only province which is practising local self-government. Administrative districts in Taiwan have been adjusted in order to coordinate with the size of territory and population. The government agencies have set forth the standards to delimit administrative districts: The boundaries of cities, counties, villages and townships are delimited according to their economic, cultural, topographic and historical conditions. The main purpose of delimitation is to avoid indented notches, and to help develop a balanced economy. Special emphasis is laid on the conditions of public construction, facilities of managing public enterprises, transportation, water conservancy, irrigation and so forth.

The cities in China are classified into the following:

- (1) Special municipality subject to the direct supervision of the Executive Yuan and equal in status to the province;
- (2) City subject to the direct supervision of the province and equal in status to the county, and
- (3) City subject to the direct supervision of the county, and equal to the village or township in status.

Philippines: In the Philippines, the provinces, like the cities and municipalities, are classified by law according to their average annual income for a specified number of years, usually five years for the province. Such classification sets the limit to the number of board members, salaries and per diems. Schedules of classification are readjusted every five consecutive years by presidential proclamation on the basis of their receipts as certified by the national auditor-general.

The Philippine Congress may create or sub-divide the provinces upon recommendation of the auditor-general and with the formal Presidential decree. When a new province is separated from an old one, the obligations, funds, assets and other properties of the latter shall be divided equitably and proportionately between them.

Japan: The cities, towns and villages in Japan have an appropriate area each and an adequate economic and cultural development. As of October 1, 1960, Japan has a total of 1 *To*, 1 *Do*, 2 *Fu*, 42 *Ken*, 555 cities, 1,925 towns and 1,050 villages.

The modern system of local autonomy in Japan owes its origin to the Meiji Restoration, and it was later deeply rooted after the creation of the cities, towns and villages in 1888, and of the *Fu* and *Ken* the year following. There were several adjustments later. Immediately after the Meiji Restoration, there were 300 *Fu* and *Ken*, which were reduced to a total of 46 *Fu* and *Ken* through amalgamation. In 1882, there were only 19 cities, 12,194 towns and 59,284 villages. But in 1888, the number of cities was increased to 41 and that of towns and villages to 15,820. In 1853 the administrative districts underwent an extensive overhaul. The Japanese law prescribed a minimum population of 8000 people for each town and village. As a result, the total number of the towns and villages dropped by a one-third.

For the purpose of amalgamation, the prefectural governor shall draw up a plan for discussion by the local chiefs concerned. When they agree on the disposition of properties and other measures, they draw up a new plan for the construction of new towns and villages. The new plan will be submitted to the respective councils for approval. After the plan is passed, it is then forwarded to the prefectural assembly for adoption. The plan shall further be submitted to the prime minister through the prefectural governor for final approval.

In Japan, the cities are not divided into different grades, but in some of the cities where the population exceeds 500,000 persons, they may administer such matters as child welfare, disabled persons' welfare, prevention of epidemics, sanitation, amusement halls, hotels, public bath-houses, city planning and the like.

The Japanese central government has recently studied the question of building "nucleus cities" in order to temper the excess of over-population in some cities and to speed up the process of city development.

Vietnam: In Vietnam there are 1 prefecture, 3 cities, 38 provinces and 2,573 villages which are within the system of local autonomy. Administrative districts are delimited according to political, economic and social conditions. The cities are classified into three grades, namely, prefecture where the capital is situated; city, such as Hue, Dalang and Dalat, and principal town which is an urban center.

9. Special Problems

To prevent the abuse of power by the Chinese local government, one of the methods is to determine the validity of the local decrees and regulations by their consistency with those of the higher authorities. Accord-

Local Self-Government in Southeast Asia

ingly, a local decree or regulations which is incompatible with the central constitution, laws and decrees is *ipso facto* null and void. The so-called decree herein mentioned should be construed in a restrictive sense that it is issued according to a pre-existed law.

The Chinese Government has adopted a unique city system by which a city may be subject to the jurisdiction of a county. Such a city is virtually a miniature of a municipality. The *raison d'être* of a miniature city lies purely in the desire to adapt a city pattern to local needs. With the increase of population and activities in these cities, they may gradually develop into a larger city subject to the direct supervision of the province. On the other hand, a miniature city may stimulate the interest of the rural people to intensify their efforts at local construction and self-government, so that rural areas may be promoted later to cities.

The Chinese local people are also encouraged to organize local self-governing bodies to promote their own welfare. Over two-thousand and four hundred years the Chinese people have cherished the ideal of "Great Commonwealth" as envisaged in the *Book of Li*, saying "People will look after their own parents and children, the wise and the capable will be elected to office, and the widow, widower, orphan and bachelor will be taken care of." The flourishing of local enterprises will lead ultimately to local prosperity.

Philippines: The problem of local autonomy has been tied up with that of national security and economic development. Local autonomy would not only bring "government closer to the people", but would also provide them with greater participation in governmental activities.

Those who have proposed ways and means of granting more local autonomy predicted that resistance of national officials would be inevitable, if radical changes in the national-local relationships are brought about. It is therefore suggested that gradual changes are more acceptable. Thus the application of the concept of "measured autonomy" is preferred. The passage of several autonomy laws recently in the Philippines merely explains the reluctance of the national administration to relax in a substantial measure its control over the local entities.⁸

Reform and improvement may be made along the following line: greater control power for local executives, such as the power to appoint and remove, uniform laws and city charter embodying more rational criteria for classification and other standards, personnel improvement and effective control by the citizens at large.

⁸ Op. cit. *supra*, p. 41-51.

During the past few years the reluctance of the Philippine national officials to grant greater powers to local authorities has not been engendered so much by a fear of low efficiency as of the enhancement of political powers of local officials at the former's expense. Thus national officials are willing to relax their control, if they are sure that they can keep the local politicians and the people without impairing their own power.⁹

Vietnam: In the underdeveloped areas in Vietnam, the local government suffers from the scarcity of technicians and financial resources to support local activities. In recent years, Vietnam has found itself much improved by adopting the community development project. Under the project, the national administration offers both financial and technical assistance for local construction, while the people in rural areas provide free labor. The Vietnamese government has also sponsored the plan for satellite towns in order to relieve urban congestion.

Japan: The system of local autonomy is conducive to economic development and national security. To ensure it a success, it is necessary to keep state control at a minimum. National programs should not be enforced unilaterally at the expense of local independence. It appears that satellite towns are effective to prevent over-population in cities and their excessive expansion.

India: The contemporary problems of local autonomy in India relate to the training of executive personnel and heads of local bodies; relations between the local bodies and their administrative staff; relations between specialists and generalists; better conditions of service and emoluments; recruitment of cadres; separation of executive and deliberation functions; increase in financial resources; liberal and specific grants-in-aid; relaxation of state control, rationalization of work procedure and methods; people's effective participation in local autonomy, elimination of party rivalries and development of voluntary agencies.

One interesting characteristic of state and local politics throughout India to date has been the extent to which they are conducted on a personality basis. In local autonomy, the transfer of power to the people cannot be brought about over-night by merely enacting local government legislations. Today the village community in India is camouflaged by inequitable holdings, wealth and power. A semi-urbanized land gentry is holding the rein of power. Democratic decentralization will be an instrument for the perpetuation of its power, unless there is, in the meantime, a centrally directed measure which carries enlightenment and a better life to those to whom

⁹ *Op. cit.*, *supra*.

Local Self-Government in Southeast Asia

these have been denied for a long time indeed.¹⁰

10. Autonomous Enterprises

In order to promote the general welfare and local constructions in China, it is essential that the local government should work out effective measures to develop elementary education, economic construction and social relief. The Chinese Outlined Regulations of Local Self-Government has expressly provided that not less than 60% of the annual expenditures of a county or city government shall be used to defray the expenses of culture and education, economic construction, public health, sanitation and social relief.

In recent years the Chinese Government has taken more positive actions to administer the programme of land to the tillers, as primarily envisaged by Dr. Sun Yat-sen. As a corollary of the programme, the land rent is reduced to 37.5%. As a result, the incomes of the peasants have been greatly increased. They are leading a much better life than ever before, and general prosperity prevails in rural areas. The said Outlined Regulations has also provided for the rights entitled to the inhabitants, such as the rights to make use of public utilities, educational establishments, health stations everywhere, especially available to the disabled and old-aged persons above sixty, and public medical care for the poor and the pregnant women who are unable to bear medical expenses.

Local self-governing bodies may, within the limit of law, run enterprises of their own, such as fish culture, forestry, hemp seed and industry. Such enterprises help immeasurably to enrich the financial resources of local government.

Philippines: There are government-owned enterprises in the Philippines which are autonomous enterprises in the sense that they are exempt from certain controls which ordinarily apply to other government agencies. These corporations are either under the Office of Economic Coordination (O E C) or are independent establishments. The national government owns all or a majority of the shares of stock in these corporations, but the latter are given a free hand over financial and personnel administrations.

Some of these enterprises have already contributed a considerable amount of money in the interest of national and local programmes. As of December 31, 1959, 2.6-million pesos have been donated for the benefit of social security programme. The government insurance corporations gave away 110.1-million pesos to more than 81,000 policy-holders in the fiscal year of 1959-60. The Philippine Charity Sweepstakes Office, which is a

¹⁰ Country Report on Local Self-Government in India, prepared by the Delegation of India, 1960, p. 21-22.

non-stock corporation created in 1935, has contributed the following amounts since its creation for various purposes: 167.4-million pesos for prizes, 82.7 charity aid to institutions, 17.7-million pesos to provinces and cities and 11.2-million pesos to offices.

India: Autonomous state enterprises have made considerable headway in India during the last decade. They are created either as state corporations or government companies. The "company" type is considered as more suitable for industrial and manufacturing enterprises, and the "corporation" type for service enterprises. The non-departmental state enterprises enjoy considerable operational and personnel autonomy. In locating new plants, the question of a balanced regional development is taken into consideration. It is noted that with the growth of these enterprises, a new problem of urbanization has come up.

Local bodies in India have so far engaged in water works, electricity, gas production and transportation facilities. Of industrial enterprises, urban authorities have a larger room for development, though attention is now paid to public utilities.

In principle, municipal revenues may draw heavily from such commercial enterprises as tramways, buses, electricity and the like. In fact, a few municipalities and particularly, municipal corporations have achieved satisfactory progress in India.¹¹ In view of the paucity of financial resources at their command, municipal enterprises can go a very long way strengthen the revenues of municipal governments. Municipal enterprises in India may legitimately cover the following: (1) water supply; (2) electricity; (3) public markets; (4) transport services; (5) milk supply and dairies, and (6) Inns, canteens and caravanserais.

Japan: The principal autonomous enterprises in Japan are water, electricity, gas, port and harbors and hospitals. In order to promote speedy development of local enterprises, the national administration has approved enough floatation of local bonds to obtain the necessary funds to run the above-mentioned enterprises. The national administration has also subsidized specified enterprises operated by local self-governing bodies. Autonomous enterprises may contribute significantly to the promotion of social welfare, as they cover a more extensive field than private enterprise. In a sense, they vie with the latter in realizing legitimate profits, but, through competition, the public and the private enterprises will have to promote the quality of their services in the interest of the people.

Vietnam: The Vietnamese Government appears to encourage the growth of semi-business enterprises, but to discourage at present the increase of

¹¹ *Op. cit. supra*, p. 22-23.

Local Self-Government in Southeast Asia

autonomous agencies of a purely administrative nature. Many enterprises which have already existed prove of much value to improve the livelihood of the Vietnamese people, such as the Rural Credit Office, the Commercial Credit Office, the Railways and Public Transportation, the National Office for Electrification, the National Water Supply Office and the Orphanage Establishment. In Saigon, the prefecture has under its control two autonomous enterprises, namely, the Low Cost Housing Office and the Savings Fund Office, with the mayor as chairmen of the boards of management.

II. Conclusion**

Functionally, the formation of local government is generally provided by national laws which set forth a variety of factors as standards, namely, population, territory, financial resources, national exigencies and the like. The devices of local self-government may be epitomized in terms of centralization vs. decentralization and of delegation of power by higher authorities. It is preferred that decentralization is a "must", if local autonomy is to operate with some degree of success. While in some countries appointments are made by the chief executive, in other countries appointments of civil servants are subject to the result of a competitive examination with the approval of the civil service commission.

It is noted that practically none of the countries in this region has adopted direct popular legislation in terms of initiative and referendum, with the exception of China which, though provided for in her Constitution, has not yet practised upon them. It appears that practically all countries in this region aspire for direct participation in local legislation and government. In Pakistan, for example, this aspect has been recognized by the introduction of basic democracies. This is also true in Japan, Thailand, the Philippines and Vietnam.

The delineation of powers between the central and the local governments is, in most countries, laid down in their constitutions and other basic laws. In countries where such delineation of powers is not spelled out in specific terms, the central government may delegate its powers to the local government in specified fields.

It is not disputed that democracy is strengthened through the system

** The Rapporteur of this paper owes his indebtedness to his colleagues at the Conference Mr. Reikiichi Kojima of Japan, Mr. Rahat S. Chhatari of Pakistan and Mr. Amara Raksasataya of Thailand whose valuable opinions expressed in a late evening meeting on December 9, 1960 at the pool-side of the Hotel Philippinas made possible this concluding part and it is indeed a lasting memory. The laborious work of taking notes and arranging the sheets by the stenographer of the Secretariat is also duly noted.

of local autonomy. It suffers however frequently from the low caliber of elected officials who work, in turn, havoc upon democracy. Under totalitarian regimes, it can also attain a high degree of efficiency. However, such efficiency is attainable only at the expense of the mechanization of human caliber. Democracy is not incompatible with efficiency, if a sound election and personnel system can be devised. With the increase of services to be rendered by the local government everywhere, it is especially important to apply modern techniques to run a local machinery for the promotion of social welfare. Though In Thailand the avowed purpose of local autonomy consists chiefly in fostering political education, it has however indirect bearing upon the social and economic development.

Organizationally, the current patterns in this area can be described in terms of commission plan, single executive plan and mixed plan. Insofar administrative efficiency is concerned, the single executive pattern is undoubtedly the most feasible one.

It is deplorable that as general apathy to vote is widespread in this area, an inexperienced and incompetent person is frequently elected. It is suggested that he ought to be assisted by a professional administrator in the capacity of city manager, chief administrator officer (CAO) or top staff assistant. The inherent difficulty lies in distinguishing their responsibilities and duties.

Supervisory posts at the local level are filled by appointment. In general, the candidates for these posts have to pass civil service examinations before they are made eligible. In some countries, a department head is also elected. In order to maximize their contributions to economic and social development, the process of appointment has to integrate and coordinate with the other aspects of personnel administration.

The participants generally prefer that parliamentary immunity should also be extended to members of the local council. The Eastern countries are advised to develop very positive programmes to stimulate the interests of the competent persons to run local posts and the voters to elect the best possible men.

A sound personnel system is the foundation upon which a modern local government is built. Plans for adequate position classification, compensation, salary, old-aged and disabled pensions, medical insurance and the like are all instrumental in developing local autonomy. Where a minimum wage prevails, such as in the Philippines, the local government finds it difficult to comply with because of its limited budget at disposal. The question is also raised as to the feasibility of enforcing position classification at the local level. It is suggested that the central and the local

Local Self-Government in Southeast Asia

governments may be governed by different sets of classification plan, depending upon the national conditions. But the soundness of the principle of "equal work for equal pay" should not be suspected, irrespective of to which level this principle may apply.

It is also generally agreed that the national administration keeps supervision over the local government by means of report, auditing, financial control, dissolution of the local council and removal of local officials according to law. It is desirable to exercise a minimum supervision by the national government over the local government.

Financially, the principal local revenues are drawn from local taxes, profits realized through local enterprises, national allotments and other financial aids. It is proposed that taxes other than income and commodity taxes be levied by the local government, such as taxes on land, property, household, slaughter, license and the like. But it is more profitable for the national government to collect corporation tax for profit-making corporations. Surtax which is transferred to the local government may be collected by the national or the local government. It is preferred to have a single tax agency at each tax area, as is adopted by some countries in Asia. In sum, the guiding light in this respect is to enable the local government self-sufficient financially before it can run independently as a self-governing entity.

Asia is undergoing profound changes in its outlook. Local self-government is only one of them. Despite personal preferences and success or failure of local autonomy in this area, a government must be pliable to idiosyncrasies and angularities with reference to individual circumstances. To borrow the word of Herman Finer to conclude: "It is a tendency towards local government, whether by a large or small authority, whether by the family or an individual person. The modern state, with multitudinous activities and a pervasive concern in each particular branch, especially threatens us with the danger of centralized government. The reacting impulse is to local freedom."

Chinese Cultural Objects in the Royal Ontario Museum

By Sung, Shee (宋 唏)

The Royal Ontario Museum located at Toronto, Canada, was first founded in 1914, and opened to the public in 1933. Being the greatest museum in Canada, its rich collection of Chinese cultural objects, which total more than 16,000 pieces, may rival those preserved by such leading museums in North America as the Metropolitan Museum of Art of New York City, the Boston Museum of Fine Arts, the Philadelphia Museum of Art, the Art Institute of Chicago and the Freer Gallery of Art of Washington, D. C. . In August 1956, when the writer toured Toronto, making goodwill calls on the Chinese scholars and students in Canada on behalf of the Chinese Government, in his capacity as the Secretary of Chinese Advisory Committee on Cultural Relations in America, he paid a visit to that Museum, the fame of which had long been known to him since many years ago.

Ming Tomb and Wall-Paintings

Stepping into the Museum, the writer first came across an extraordinarily big exhibition room to the left of the ground floor. In that spacious room was exhibited an impressive pathway of the graveyard built for General Tsu Ta-shou (祖大壽) in the late Ming Dynasty (the early Seventeenth Century), which had been transplanted there from the suburbs of Peiping. The pathway and its decorations were preserved in their original manner. On both sides at the head of the pathway stood two stone statues of a civil official and a military officer, and before them knelt a couple of stone-carved camels. Some distance onward, at the center of the pathway, was erected a stone altar. Behind the altar was the inside graveyard gate, and midway between the altar and the inside graveyard gate stood a pair of stone-carved lions. According to a descriptive card made by the Museum, the graveyard pathway originally had two gates, the outside gate and the inside gate, and besides the above-mentioned stone carvings, there had been along the pathway two more stone statues of a civil official and a military officer, one more pair of stone-carved lions of a bigger size than that of the aforesaid ones, a pair of stone-carved horses and a couple of other animals made of stone, which

Chinese Cultural Objects in the Royal Ontario Museum

had not been moved to the Museum. Certain great museums in the West, such as the Philadelphia Museum of Art and the Royal Ontario Museum, have adopted the unique exhibition method of transplanting a whole building of historic interest from its original site; such a device, it seems to the writer, is an excellent practice worthy of our imitation.

Walking to the rear of the ground floor, the writer found a room exhibiting Chinese frescoes; the room was twice as big in size as the ordinary exhibition rooms. Each fresco extended over a whole wall, and the visitors had to crane their necks to get a full view of the panoramic piece. Two of the frescoes had been removed from a Taoist temple in the southern part of Shansi province; both works were produced in the thirteenth Century. Another fresco had been moved from the Hsing Hua Buddhist Temple (興華寺) located near Chi-shan (稷山) in southern Shansi province, and it was a work completed in the 2nd year of Ta Tê (大德) of Emperor Ch'êng Tsung (成宗) of the Yüan Dynasty (1298 A. D.). Judging by the length and breadth of these works, the temples where they had originally been kept must be very huge in space. On the surface of these frescoes, the writer saw certain marked traces, indicating that they had been taken down from the walls of the temples piece by piece and then pasted together on the walls of the Museum.

At the center of the room was placed a wooden figure of Kuan Yü (關羽), a military leader of the Kingdom of Tsu (蜀) during the Period of the Three Kingdoms, engraved during the Yüan Dynasty, and moved there from Ta-ning Fu (大寧府, nowadays named Ta-ning Hsien) of Shansi province. By the side of the statue was displayed a bronze bell; the words inscribed on which indicated that it was dedicated by a pious Buddhist by the surname of Wei (魏) to Hung Shan Temple (洪山寺) in the 14th year of Ch'êng Tê (正德) of Emperor Wu Tsung (武宗) of the Ming Dynasty (1519 A. D.). Also exhibited there were two pieces of stone carvings. One was a statue of Buddha engraved in the 4th year of Cheng Kuang (正光) of Emperor Hsiao Ming (孝明) of the Northern Wei Dynasty (523 A. D.), and the other a side of a coffin platform produced in early Sixth Century; the carvings on both works were extremely refined and elegant. Aside from these, there were placed in a showcase many pieces of porcelain of the Sung Dynasty, all of which were rich in colour and superb in quality.

In the basement of the Museum, the writer saw an exhibition of the artifacts for daily use produced by the inhabitants of Taiwan, such as fishing nets, sackclothes, hunting bags, fishing tools, etc. However, their display side by side with the specimens of the aborigines of the West

Indian Archipelago in the same room seems to be rather inappropriate.

Chinese Art and Culture

Going upstairs, the writer found a total of sixteen exhibition rooms of the second floor, which occupied half of the space of that floor, were set apart for treasuring Chinese cultural objects of various dynasties, arranged in chronological order, dating from the Yin-Shang Period down to the Ch'ing Dynasty.

In the first room on that floor were exhibited the cultural objects belonging to the Yin-Shang Period and the Chou Dynasty. First attracting the writer's attention were thirteen broken pieces of oracle bones, that had been unearthed from Anyang (安陽). Besides these rare vestiges of ancient Chinese culture, there were two rectangular-shaped showcases, in which were placed bronze vessels and jade ornaments of ancient times. In one of these showcases were placed bronze vessels and jade carvings unearthed from an ancient grave at Anyang. The bronze vessels included war weapons, wine utensils, soup ladles and various ornaments for chariots and war horses; most of these artifacts were decorated with carvings of the bodies of animals, engraved with powerful strokes of knife, and several pieces of such works were embellished with blue diamonds and indicated a high degree of craftsmanship. Judging from the style of designs on such works, it might be ascertained that the person buried in that grave must be during his lifetime a high government official in the locality of Anyang. In another showcase were put the bronze vessels of the Shang Dynasty, which were decorated with carved concave lines and certain unidentified dark coloured ornaments, used for offering libation to the dead ones. Also presented in that showcase were ten bottles, two of which bearing inscriptions, indicating that they were produced during the reign of Emperor Cheng (成王) of the Chou Dynasty. In several other showcases set up along the walls, the writer saw antique artifacts made of ivory and other animal bones, such as hairpins, arrowheads, fishing hocks, etc. Also displayed therein were a variety of bronze weapons, including battle-axes, daggers and a helmet of 1100 B. C. Other articles shown in this section of the room were miscellaneous stone tools and jade carvings.

In the second room were stored the bricks and tiles of the Chin Dynasty from the western part of Honan province, and other cultural objects unearthed from the imperial sepulchres of the Chou Dynasty; all these antiquities stood for the Chinese culture of the Period of Spring and Autumn. Among the bronze vessels kept in this room were bottles, pots, dishes, a string of bells, lamps, mirrors with bronze frames, buttons for the belts, rings on bronze coffins, accessories for chariots, ornaments

Chinese Cultural Objects in the Royal Ontario Museum

for war horses and other articles. The machinery pieces made of bronze included chains and other similar objects, which were all elegantly manufactured. Some bronze articles were decorated with gold, silver, glass or sapphire. As for the jade works, they were particularly exquisite in their workmanship. Another item of exhibition worthy of the visitors' notice was a glass ball with many small holes on it, which seemed to have been produced in Syria, Egypt or countries along the Mediterranean coast; it might illustrate at how early a time China had developed commercial relations with the countries in the West.

The exhibition in the third room featured Chinese cultural objects of the Chin and Han Dynasties. The majority of them belonged to the Han Dynasty. There was a lamp produced in the 1st year of Ho P'ing (河平) of Emperor Cheng (成帝) of the Han Dynasty (28 B. C.); another lamp was matched by 10 bowls for holding oil, and it stood as tall as a tree. There were a stone sun-dial of the Third Century and not a small number of weapons and models of animals made of iron. By the time of the Han Dynasty, it had become a popular custom to use pottery utensils, horses, animals and human figures as burial ornaments. There was in the room a model house made of pottery, unearthed from a grave of the Han Dynasty near Anyang. The earthenware of those days were covered with blue or brown glazes. The art of putting glaze on the surface of earthenware did not start in China until the Han Dynasty. Also to be mentioned here is a stone-made belt inscribed with paintings, which was obtained from the tomb of Tso Yüan-yi (左元異) of the Han Dynasty, located near River Chiu (湫河) in the western part of Shansi province. One of the gravestones for that tomb bore the following inscription: "The permanent hut for Mr. Tso Yüan-yi of Yang Kuang Li of Si Ho Prefecture (西河中陽光里), built in the 1st year of Ho P'ing (和平) of Emperor Huan (桓帝), the Han Dynasty."

In the fourth room were exhibited cultural objects of the Period of the Six Dynasties and the Sui Dynasty. Outstanding among them was an inside grave gate of a Han-styled tomb unearthed from Loyang (洛陽). On the surface of the gate, as the writer noted with keen interest, were carvings of human figures. Inheriting the custom of the Han Dynasty, the people of the Six Dynasties adopted the practice of burying pottery human statues and animal models with the dead; such pottery works were not glazed and looked grey in colour, but oftentimes they were covered with a semi-fluidic clay. The utensils belonging to this period, such as pots and dishes, resembled those of the Han Dynasty in shapes, but, as never before, they were coloured. Besides, there were Buddha statues made of marble. As for the carvings of lions, dogs and other animals,

they were often made of white marble. These were the traits of the sculptural works of the Six Dynasties and the ensuing Sui and T'ang Dynasties.

The fifth, sixth and seventh rooms were found to be exhibiting Chinese cultural works mostly of the T'ang Dynasty, and a small number of them of the Sui Dynasty and the Period of the Five Dynasties. The collection of pottery works of the T'ang Dynasty in this Museum might be the richest one among those treasured by the world's great museums. In this category of works were vessels, animal models and human figures, most of which were used decorating the inside of coffins. Some of them were painted in single colour (yellow colour), while others in multi-colour (the colours of green and the amber, etc.). Those of animals included horses, camels, etc., whereas those of human figures comprised horse-boys, servants, civil officials, military officers, knights and noble ladies (including parti-coloured female figures and triple-coloured maids of imperial palace). All these pottery works were extremely vivid. For instance, a pottery horse 15 inches high in running motion looked like a real galloping horse. In the center of the fifth room stood a pottery Lohan glazed in parti-colour, which had been obtained from the Hopei province. A single-coloured statue of the God of Earth (地神), which had the face of a man and the body of an animal, and a parti-colour glazed statue of a strange-looking god, with the face of a lion, the horns of an antelope and the hoofs of a horse, were both door-keeping gods for the sepulchres. Some of the statues of human figures, such as those of the horse-boys, with very high nose and deeply concave eyes must be foreigners. A small number of pottery bottles and pots with enormous openings were produced presumably under the influence of the Persian style. The silver works exhibited in the room included wine pots, wine cups, necklace, bracelets, head-dress and various other kinds of ornaments; the silver bottles were further adorned with elegant carvings of flowers. The bronze utensils were few in number, but the collection of bronze bells were plenty. Aside from the above-mentioned articles, there were several stone-carved Buddha statues.

In the eighth and ninth rooms were shown the cultural objects of the Sung and Yuan Dynasties, which included quite a number of wood-cut and stone-carved Buddha statues. On one of the wood-cut Buddha statues, the lower half of which was painted red, there were inscribed the following words: "In the Sixth year of Ming Ch'ang (明昌) of Emperor Chang Tsung (章宗), the Jin Dynasty (1195 A.D.), this Buddha statue was carved by Mr. Chia Yen (賈顔) of the Hsien of Hung Tung, Ping Yang Fu (平陽府洪洞縣), upon the request of pious Buddhist of the Cheng Township,

Chinese Cultural Objects in the Royal Ontario Museum

Nan Pu District (南步沉村).” There were many paintings, one of which, entitled *Cloudy Mountain and Smoky Trees* (雲山烟樹圖), was painted by a famed artist named Mi Fei (米芾) of the Northern Sung Dynasty, with the following autograph: “Painted by Mi Fei of Hsiang Yang Prefecture in his study, named Pao Tsin Chai (寶晉齋), in the third year of Yüan Yu (元祐) of Emperor Chê Tsung (哲宗), the Northern Sung Dynasty (1088 A.D.).”

In the ninth room were seen the models of two official residences of the late Yüan Dynasty; one of them was bigger in size and had three courtyards, and its indoor furniture pieces and dwellers were all clearly visible. It was unearthed from a grave in the Yen Ling Hsien (鄆陵) in the central part of Honan province. In addition to the above, there were several pieces of earthenware glazed in dark brown colour, produced by a kiln of Chü Chow (處州) during the Yüan Dynasty.

The cultural objects of the Sung Dynasty exhibited in the Museum were mainly porcelain works. The production of porcelain in China was derived from the improvement of that of pottery in due course of time. During the Sung Dynasty, there were plenty of famous porcelain kilns, the products of which marked such an excellence as unprecedented in previous times. Besides the official kilns founded in Pien Ching (汴京) and Lin An (臨安), there were many famous civic-run kilns, such as the kiln of Ting (Ting Hsien 定縣) of Hopei province, the kiln of Ju (Lin-Ju 臨汝) of Honan province, the kiln of Ko (Lung Chuan 龍泉) of Chekiang province, the kiln of Chün (Yü Hsien 禹縣) of Honan province, and the kilns of Chi-Chow (Chi-an 吉安) and Ching Teh (景德) of Kiangsi province. The porcelain works produced by these kilns were mostly single-coloured. For instance, the products of the official kilns were of such varying colours as sky-blue (天青), moon-lit white (月下白), kingfisher-green (翠青) and flesh-green (粉青). Those of the kiln of Lin Ju prefecture were sky-blue, egg-green (卵青) and flesh-green. Those of the kiln of Lung Chuan prefecture were grey-green (灰青), light green (淺青) and light yellow (米黃). Most of the porcelain products of the Sung Dynasty exhibited these were dishes, pots and bottles. There was another showcase exclusively presenting porcelain pillows. The porcelain works of the Yüan Dynasty closely resembled those of the Sung Dynasty, with the only difference in the use of glazes.

The articles of exhibition in the tenth, eleventh and twelfth rooms were cultural objects of the Ming Dynasty. In the Ming Dynasty, the ancient custom of burying pottery works with the dead, which greatly prevailed in the Period of the Six Dynasties and the T'ang Dynasty, was again revived, though being practised in a less popular way than those

early days. The articles in the tenth and eleventh rooms were mostly pottery human figures, animals, model houses and furniture pieces for burial purposes. Some of them were glazed, but in a different way from those of the T'ang Dynasty both in shape and colour. So far as their colours are concerned, they were often green, yellow, blue, amber, etc. against the background of the colour of light grey or yellow. In shape, they were birds, dragons, horses, lions, little angels and human figures, all of which were elegantly produced. One of such pieces, illustrating the God of Wind riding on the back of a dragon travelling in the clouds, was not only graceful in shapes, but also colourfully glazed. At the center of the eleventh room was placed a bronze-bodied Lohan from a Lama Temple in Peiping. Adjacent to the Lohan was a gold-bodied Buddha statue, from a big Buddhist temple in Yuling Hsien (永林) of Shensi province. Besides, there were a coloured porcelain Buddha statue and statues of people riding various animals. Also displayed there were some famous paintings by T'ang Yin (唐寅) and Cheng Sung (鄭松). In the twelfth room, the writer saw porcelain works of the following colours: the mixed colours of blue and white, pure white, Persian-green, grey green, variegated colours, etc. During the reign of Emperor Hsian Tsung (宣宗 1426-1436 A. D.) of the Ming Dynasty, the porcelain works produced by the official kilns were possessed of a unique style of production; among those preserved in the room were dishes, pots and bottles with such varying colours or designs as jewel-red, green flowers against the background of vitreous-red (青花潞裏紅), and branches intertwined with green flowers (青花纏枝). Aside from the above-mentioned articles, there were a silk carpet from the Summer Palace in Jehol, a statue of the thousand-handed Goddess of Mercy (千手觀音) of the late Ming Dynasty, and a tablet with inscriptions. On the frontal part of the tablet was inscribed an article describing the rebuilding of a Moslem temple in the 2nd year of Hung Chi (弘治 1489 A.D.) of Emperor Hsiao Tsung (孝宗) of the Ming Dynasty, the article being composed by a scholar named King Chung (金鍾) of Kaifeng Fu; at the rear of the tablet was inscribed a narrative about the building of another temple in the 7th year of Cheng Teh (正德, 1512 A.D.) of Emperor Wu Tsung (武宗) of the Ming Dynasty, written by Tso T'ang (左唐), a magistrate of Szechuan province. The tablet was presented by Bishop William C. White, with the following brief inscription on its left corner: "Presented to the Royal Ontario Museum by Bishop William C. White of the Honan parish of Chung Hua Sheng Kung Hwei (中華聖公會), in October 1926, these words being carved by Liu Shao-shan (柳兆山)."

The cultural objects of the Ch'ing Dynasty were separately exhibited in the thirteen, fourteen, fifteen and sixteen rooms. The pieces shown in the thirteenth room were mostly porcelain works. During the

reigns of Emperors K'ang Hsi, Yung Cheng and Chien Lung, the products of the royal kilns were so excellently produced that they far surpassed those of any previous period in Chinese history. The porcelain works made during the reign of Emperor K'ang Hsi were particularly noted for their fascinating colour of fresh red, and those works of the colours of sky-blue, kingfisher-green, bluish-green (碧青), light yellow, pine-red (松紅), blown-red (吹紅), blown-purple (吹紫), blown-blue (吹青) and blown-green (吹綠) were especially beautiful. Several works painted with green flowers against the parti-coloured background, succeeding to the exquisite tradition of porcelain production of the reign of Hsüan Tê of the Ming Dynasty, could rival and even surpass those of that splendid period in the history of Chinese porcelain. The production of colored enamel ware was started in the early Ch'ing Dynasty. The products of the official kilns of the reigns of Emperors Yung Cheng and Chien Lung had further glorified the traditional merits of porcelain production of past dynasties, particularly in the field of parti-coloured painting on porcelain works. It may be said without exaggeration that the art of making porcelain had by that time reached its zenith. The works of Ching Teh kiln at that time indicated a higher degree of subtlety than those of the Ming Dynasty, and they showed a marked difference from their antecedents both in style and in shape. Most of them were variegated, and some of them had the mixed colour of blue and white. Among those works which seemed most interesting to the writer were a big vase with parti-coloured paintings of phoenixes and camellias, and an exquisite porcelain door-screen that gave one the impression of permanent beauty. Besides the porcelain works, there were several pieces of engraved red lacquer ware (such as snuff-boxes), cups carved of ivory and rhinoceros horn, little toys carved of agate and other hard stones, Chinese musical instruments, ornaments for alters and a Chinese-styles refrigerator for the imperial palace. Also presented in the room were several paintings of the Ch'ing Dynasty.

In the fourteenth room were exhibited furniture pieces originally kept in the Imperial Palace of the Ch'ing Dynasty, and elegantly produced silk imperial robes, long skirts and helmets, including those worn by emperors, queens, princesses, civil officials and military officers. According to the interpretation of the museum-keeper, since the Museum had collected a large stock of such costumes, they were being constantly changed in exhibition. Among the imperial furniture pieces, the famous ones were the desks and chairs used by Emperor Chien Lung and Empress Dowager Tz'u Shi (慈禧太后); they had been removed to the Museum from the Summer Palace in Jehol. Besides the above articles, there were a number of paintings, the notable ones of which were two pictures drawn by Em-

peror Kuang Hsu. One of them was entitled "A Thousand of Flowers Blossoming in the Heavenly Palace, Filling the Air with All-pervading Fragrance" (花開仙掖滿天香). The piece was stamped with a chop with the following words: "A priceless art work treasured by Her Majesty Empress Dowager Tz'u Shi" (慈禧皇太后之寶); on its top was a Chinese fan carrying the autograph of Lo Yun-hsiang (陸潤庠), a famed courtier and calligrapher of the Ch'ing Dynasty. Another painting entitled "Iris and Pinetree" (芝松圖), was also stamped with the same chop mentioned above, and at its left corner down below was written a poem about the picture by Lo Pao-chung (陸寶忠). There were two other paintings drawn by Emperor Kuang Hsu, portraying camellias and plums respectively. The latter piece, according to an autograph on it, was painted by the Emperor on January 15, the 22nd year of his reign (1896 A.D.), and presented to a high-ranking courtier named Yi Kuang (弈劄). At its right corner down below was written a poem by Wu Shu-mei (吳樹梅), a scholar-statesman of the late Ch'ing Dynasty.

In the fifteenth room, the writer saw the portraits, hats, robes and shoes of the officials of the Ch'ing Dynasty. The portrait of Yi Lan-tai (伊蘭泰) carried the following interesting caption: "On January 1 of the 51st year of the reign of Emperor Chien Lung (1790), His Majesty the Emperor bestowed me the favour of taking this portrait of my family. In the portrait are me, Yi Lan-tai, my wife Nalas (那拉氏) and my concubine Lucas (盧佳氏). At the time this portrait was taken, I was serving as the Honourable Scholar of the Cabinet (內閣學士) and concurrently the Vice-Minister of Rites (禮部侍郎)." Besides the portraits, there were a galaxy of hats worn by the courtiers, with different decorations indicating different ranks of officialdom. Other articles presented in the room were crystal carvings, porcelain works painted with the mixed colours of blue and white made in the reign of Emperor K'ang Hsi, and several furniture pieces from the Imperial Palace of the Ch'ing Dynasty.

In the sixteenth room were shown a small number of paintings and some single-coloured porcelain works, painted in such colours as flesh-blue (粉藍), coral-red (珊瑚紅) and apple-green (蘋果綠). Among other articles of exhibition, the most noteworthy piece was the original of Emperor Jen Tsung (仁宗)'s mandate announcing his enthronement in 1796, the words written on which were written alternatively with the inks of black and blue against the background of red silk.

H. H. Mu's Chinese Library

In a room joining the above-mentioned fourteenth room to the extreme right of the 2nd floor of the Museum was a Chinese library, in which were preserved a total of 2,551 Chinese books with a very extensive cover-

Chinese Cultural Objects in the Royal Ontario Museum

age of Chinese classics, histories, writings of the philosophers of the Pre-Chin Period and literary works of all dynasties, totalling some 5,000 volumes. Most of these books were literary works, topographical reference books and miscellaneous series, including such rare works for historical research as "Sung Hwei Yao" (宋會要), "Che Fu Yüan Kwei" (冊府元龜), etc. As all these books were presented to the Museum by a Chinese scholar named Mu Hsueh-hsün (慕學勛), the library was entitled "H. H. Mu's Chinese Library". The library was found in 1933. On its walls were hung seven decorations and two votive tablets conferred on Bishop William C. White by the Government of the Republic of China, in reward for his excellent charitable services in China, as well as his personal efforts to promote Sino-West cultural relations. The decorations included a Third Class Decoration of Excellent Crop (三等嘉禾章) conferred on him by Yüan Shih-kai (袁世凱) on May 20, 1915, a Second Class Decoration of Excellent Crop (二等嘉禾章) conferred by Hsu Shih-chang (徐世昌) on April 28, 1919, a Fourth Class Decoration of Mottled Tiger (四等文虎章) conferred by Minister of the Army Chin Yun-peng (靳雲鵬) by order of the President of the Republic on October 26, 1920, a Second Class Decoration of Excellent Crop with Grand Ribbons (二等大綬嘉禾章) conferred by Hsu Shih-chang on February 27, 1921, and a Second Class Decoration of Excellent Crop with Rays of Jewelry (二等寶光嘉禾章) conferred by Li Yuan-hung (黎元洪) on February 23, 1922. The citations of these decorations all conveyed the goodwill of the Government of the Republic. Besides the above, there were two other decorations. One a decoration for excellent diplomatic service conferred by Foreign Minister Wellington V.K. Koo (顧維鈞) on January 10, 1924, and the other a decoration for meritorious flood relief service conferred by Minister of the Interior Kung Hsin-chan (龔心湛) in September 1925. The latter was conferred on the Bishop in reward for his enthusiastic flood relief service in Honan province. Of the two votive tablets mentioned in the above, one was conferred by Governor of Honan province Chao T'i (趙倜) on the 10th anniversary of the Bishop's assumption of his missionary office in that province in November 1919, with the inscription of these words: "The Virtue to Share the Joys and Sorrows of People" (善與人同), and the other conferred by the President of the Republic in June 1923, with the laudative inscription "Earnest Care of Public Welfare and Keen Interest in Charitable Service" (急公好義). Bishop White arrived in Honan as a missionary in the late Ch'ing Dynasty, and he had remained there until as late as 1926. During the long years of his stay in China, he had been highly successful in keeping very cordial relations with the Chinese government leaders and dignitaries. The writer believes that the Bishop must have had greatly helped the Royal Ontario Museum in its acquiring so rich a collection of Chinese antiquities.

Book Reviews

Diplomatic History of China

(中國外交史)

By Huang Tseng-ming (黃正銘)

Taipei: Chen Chung Book Company, Nov., 1959.

There are altogether twelve chapters in this book dealing with the diplomatic history of China during the four-century period beginning from the sixteenth century when the sea route between China and the West via Indian Ocean was discovered and ending with the abdication of the last Emperor of the Ch'ing Dynasty. In the first chapter of the book under review entitled *The Starting of Sea Communication between China and the West*, the author writes.

Since the discovery of the Indian Ocean sea route in the sixteenth century, the international relation between China and the West may be divided into two separate but not unrelated periods: Prior to that time, all communication between China and the western world had to be carried on overland and required years of travelling, for a single trip thus depriving the peoples in these regions of constantly contacting each other and preventing them from establishing intimate relations. A new era was opened when the sea route through the Indian Ocean was discovered. This route has not only shortened the distance between China and the West, but also created issues in both the political and commercial fields. The opening of this sea route was made by the Portuguese who happened to be the first people to establish relations with China. The Portuguese were followed consecutively by the Spanish, the Dutch, and the British. The right to this sea route was first held by the Portuguese and the Spanish in the sixteenth century and then passed over to the Dutch in the seventeenth century and eventually to the British in the eighteenth century. The foregoing represents a brief history of the rise and downfall of the four sea powers of this period and may serve as a basis for the study of foreign relations between China and the West.

Under the strict protocol regulations of the Ch'ing Dynasty, trade

Book Reviews

between China and the West could only be conducted by means of boats carrying tributes for presentation to the court. No other means were available then. Such regulations had proved to be a great handicap to the then diplomatic corps. The basic principles under lying the regulations were: (1) Discriminatory measures taken against foreign nations as well as against their representatives; (2) The overemphasizing of, and sticking to, the old traditional customs; (3) The despising attitude among court ranking officials toward trade. Most, if not all, of the troubles later created were mainly due to the existence of such regulations.

The chapter dealing with foreign trade in Kwantung prior to the conclusion of trade treaties presents the following two features during this preliminary stage: firstly, the Manchu Administration assumed an attitude of indifference toward trade which was then treated as affairs of a purely personal nature and it needed no government intervention whatsoever. Therefore, there was no diplomatic relation between China and the West although trade was carried on in Kwangtung. Secondly, it was the monopolistic nature of trade that prevailed during this period with the British as the principal traders whose interests were taken care of by the West India Company.

Chapters three through five of the book under review deal respectively with *The Opium War*, *Appeasement vs. Strong Policy* and *The Struggle for Treaty Revision*. In these three chapters, the author narrated the aggression of China by the Powers and, consequently, the signing of unequal treaties between the Manchu Administration and the Western Powers.

A detailed description of Sino-Russian relations was given in Chapter six. There are two treaties of great importance signed between China and Russia prior to the nineteenth century. The first is the Treaty of Nerchinsk (尼布楚條約) of 1689 and the other is the Treaty of Kiachta (恰克圖條約) of 1727. The signing of the Treaty of Aihun (璦琿條約) of 1851 afforded the Russians privileges to trade and reside in Sinkiang. Drastic changes have occurred since the conclusion of this last treaty. In the meantime, the Russians were swiftly advancing along the Amur River. Russian influence has since then extended to the sub-continent of the North-Eastern provinces of China.

The steps taken by the Russians in Manchuria prior to the signing of the first then followed by occupation of land. The last step was to negotiate under terms most unfavorable to China. Being blind to the world situation at that time, the Manchu Administration paid no attention to the infringement on China's sovereignty. This really is the most shameful record in the diplomatic history of China. Since the signing of

the Treaty of Aihun, large territory totaling 2.5 million square miles, south of Outer-Shengan was ceded to Russia.

Chapters seven and eight are devoted to the description of Sino-Japanese diplomatic relations entitled respectively *China, Japan and Korea* and *The Sino-Japanese War of 1894*. The year 1894 was the fateful year of China when Taiwan was lost to Japan and China withdrew completely from Korea.

The defeat by Japan in 1894 has made the position of China among nations of the world from bad to worse. Arrangements were clandestinely made by the Powers with a view to partitioning China among them with the resulting occupation of Kiaochow by Germany, Dairen and Port Arthur by Russia, Weiheiwei by England, Canton Bay by France. The United States was then very much concerned about this tendency and, to protect her interests in this part of the world, has declared the "Open-Door Policy".

In connection with this policy, the author has given very striking comment which is incorporated in the chapter on *Struggle for Concessions and the Open-Door Policy* and is quoted below.

The partition of China and the maintenance of China's sovereignty began and ended with the agreement reached among the Powers that had interests in China. Neither treaty nor declaration could serve as a guaranty of the complete independence of China. No country that has complete independence will ever need guaranty of others. Therefore, we should not be satisfied with such an international guaranty of our independence as expressed in the declaration of Open-Door policy.

The Boxers' Uprising Incident in 1900 has greatly deteriorated China's position in the world. From then on, all treaties signed between China and the then Powers were unfavorable to us. Not only the sovereignty and integrity had been infringed, but also large piece of territory had been ceded either on a loan or on a permanent basis. In chapters ten and eleven dealing respectively with *The Boxers' Uprising Incident and the Treaty of Hsin-chow Year* and *The Russo-Japanese War and China*, the author has given a detailed description of the treaties then entered into between China on the one hand and the other Powers on the others.

In the final Chapter, entitled *The Abdication of the Manchu Emperor and World Powers' Policies Towards China*, the author makes a summary account of the diverse policies towards China adopted by world powers, at the close of the Manchu Dynasty. The position taken by Britain was a twofold one: (1) to maintain the political status in quo of China, and

Book Reviews

(2) to strengthen her ground in negotiating with other powers on the China problem. The same was the position held by France. With the intention to split the consolidation of the Anti-German bloc, Germany proposed an open-door policy towards China for all nations concerned, while insisting on the preservation of China's territorial integrity. Such appeals, in the German minds, were intended for the conflicts among other powers over their respective benefits in China. As for Japan, she was trying to make international negotiations a means of securing her position in the Far East as a biggest power, and her commanding influence over China. Least of all interested in China then was Russia, who laid the primary emphasis of her foreign policy on Europe, expecting nothing more than the maintenance of the status in quo in the China theatre. A somewhat similar stand was taken by the United States, who agreed to a certain extent Japan's demands for the Northeastern Provinces of China, as a reward to the latter's resistance against Russia's expansion in the Far East. Along this line of China policy, American diplomacy was in favor of the maintenance of China's status in quo.

The first impression we have after perusal of this book is the systematic arrangements of the materials and date available. It would be more appropriate if the book under review is entitled "Modern Diplomatic History of China".

In this book, the following features stand out: (1) The handling of foreign affairs should be based upon the basic principles of international law. Since the author is an authority in this particular field, the conclusions drawn by him are all sound and up to the point. (2) All materials and date used in this book are original ones in both Chinese and foreign languages. A list of reference books and periodicals given in the book would be of great use to readers who intend to go deeper in the study of Chinese diplomatic history. (3) Besides the rich materials and date contained in this book, the author has painstakingly given in detail the procedures for handling foreign affairs. All in all, this book will not only serve as a book of reference for those who study the diplomatic history of China, but also as a handbook for those serving in the foreign service.

Shee Sung

Taiwan Normal University

A Study of Kwangtung Thirteen Hongs

(廣東十三行考)

By Liang Chia-pin (梁嘉彬)

Taichung: Tung Hai University,

NT\$80.00, HK\$12.00

For many centuries, foreign trade of China had been concentrated in Canton (Kwangchow). During the age of Ming Dynasty, trading with foreigners was transacted through the medium of the 'government established Hongs' (Foreign Trade Companies) and more such Hongs were found in Canton than in any other city of China. During the rule of Wan-li of Ming Dynasty, thirty six Hongs came into being in the city of Canton, engaged in the business of foreign trade. Customs at that time was collected on the basis of one tenth of each deal. During the period of late Ming and early Ch'ing, Chu, Ta-tsun, a poet of Fan Yu of Kwangtung, wrote in his *Chu Tse Tzu* (a short topographical verse) "The foreign trade merchants compete in exporting goods by big boats; the Shih-chih Gate (Cross Gate) opens to two oceans (meaning the East and the West); the Wu Shih and Pa Shih satins of Kwangtung are good; silver is piled up in the Thirteen Hongs". The Thirteen Hongs mentioned here were nothing but the official foreign trade companies. The merchants in this line of business were then called foreign trade merchants and they had their own boats for exporting goods. There were quite a few other names for such companies and merchants. The Cross Gate, located off the Hsiang-Shan Bay, being called Macao together with this bay, was a very important point of transportation and commerce between the East and the West. Wu-shih and Pa-shih indicated the differences in nomenclature and quality of Kwangtung-manufactured satin. Silver money meant those foreign currencies brought into China. Chu's foregoing poem can well demonstrate the prosperous business of the Thirteen Hongs. In the 24th year of the reign of Kang Hsi of Ch'ing Dynasty (1685), with the removal of the restrictions on trade with foreigners, four Customs were initiated in Kwangtung, Fukien, Chekiang and Kiangsu. A superintendant was assigned to each of them; however, customs matters in main were still handled by the Hongs. Such Hongs in Kwangtung were named the Thirteen Hongs, following Ming Dynasty's tradition. Most of them operated in great buildings and provided accommodations for Captains or First Mates of foreign ships—also a system handed down from the Ming Dynasty. The Kwangtung Customs far surpassed the other three Customs

Book Reviews

in business. A "Co-Hong" (Union) was organized in Kwangtung in the 59th year of the rule of Emperor Kang Hsi (1720) by all the Thirteen Hong. Since the designation, by the Ch'ing government, of Canton as the sole port of foreign trade in the 22nd year of Chien Lung (1757), the status of the Kwangtung's Thirteen Hong had been greatly enhanced. This Thirteen Hong System was often called by the foreigners as the "Co-Hong System". The Thirteen Hong and their counterparts, the East India Company of each of England, Holland and other countries, were at the helms of all trading between China and these countries respectively. Initially, the Thirteen Hong confined its business to the traffic of barbarian goods to the Chinese people. Later, it turned to place primary emphasis on the 'barter system with barbarians'. At the beginning, its chief objects for trade were simply the countries in the South Sea; then its business was switched to the Western nations, particularly with England for large transactions. The Thirteen Hong was originally a commercial body in nature, purely responsible for assessing commodity prices and handling commodity dues. Later on, it took on the diplomatic administration as its additional function. Pursuant to the policy of strict national defense in each dynasty of China, these Hong and foreign trade merchants were granted the authority to demarcate land, construct buildings, accommodate aliens, and examine commodity customs as well as eliminate illegal commercial practices and violations. Further, they were authorized to relay orders issued by the government, and translate letters submitted by foreigners, and sometimes they were concurrently put in charge of receiving tributes or envoys sent by the tributary countries, such as Siam, Holland, etc., by way of Canton, and handling other tributary affairs. At that time, the supply of Chinese goods often exceeded their demand, while that of the foreign commodities often failed to meet the requirements. As a result, the gain China made each year from the balance of her trading with foreigners usually amounted to from several million to 10 million taels in silver. In addition, the foreigners of that time generally showed great respect for the Hong and Chinese foreign trade merchants and are afraid of that they could not be too ready in complying with orders or instructions. This period therefore became the golden time in the history of China's foreign trade. Seeing no profit, the foreigners resorted to the traffic of opium. China reduced the tax on opium at first, but later on a strict ban was placed on its import. Instead of stopping the traffic, this ban led the foreigners to take risks. They moved to Lingting Sea the opium storage boat. Thence, all vessels would leave on the storage boat the opium they carried before they went into the port with other main cargo on board. The opium would then be shipped aboard foreign boats to the ports in Fukien, Chekiang, area south

of the Yangtze River, Shangtung, Tien-tsin Fengtien for sale, or would be smuggled into China for traffic by Chinese private profiteers or corrupt officials. Under such circumstances, the stricter the ban on opium was, the brisker its illegal traffic became and finally the Opium War was brought about. At the conclusion of the Opium War, Canton was made one of the five ports for trade. Under the provision of Article V, Sino-Anglo Nanking Treaty, it was stated: "All English merchants have so far conducted their business in Kwangtung through the authorized Co-Hongs. Now, His Majesty grants them the permission not to follow such tradition from now on, and the English traders at each of the five ports may deal with any company or merchant at their own will." The monopolistic system of foreign trade by the Kwangtung Thirteen Hongs was therefore completely discontinued, and the period of oppression and bondage by unequal treaties was heralded into the modern diplomatic and economic history of China. It is also obvious now that the Thirteen Hongs had played a very important role in the modern history of China.

This book, entitled "A study of the Kwangtung Thirteen Hongs", was written by Professor Liang Chia-ping during his early research on China's communications and relations with foreign nations, international trade of Kwangtung, as well as the Chinese customs systems concerning salt-merchants and foreign trade merchants. Professor Liang commenced writing this book in Peiping in 1929 at the National Chinghua University and completed the original manuscript in 1934 at the Research Institute of Literature and History of the National Chungshan University in Canton. It was originally designated to be one of the Chungshan University Series. Later, Prof. Liang went to Japan for advanced studies at the Postgraduate Institute of Japanese History of the Imperial University in Tokyo. His manuscript, after several revisions by himself, was finally printed by the National Institute of Compilation and Translation in Nanking and published by the Press of Commerce in Shanghai. Prof. Liang was born in Fan-Yu of Kwangtung. His ancestors ran the Tien-Pao Company, one of the Thirteen Hongs. The reference materials on which he based his writing included the hereditary genealogical records of the foreign trade merchants; pertinent documents kept in his own family; the Palace Archives in Peiping; H. B. Morse's "The Chronicles of the East India Company Trading to China (5 volumes)"; books and other publications of Chinese, English, French and Japanese authors kept at the Chinghua University, Chungshan University and the Japanese Treasury of Literature; various topographical annals of Kwangtung; and tablet inscriptions at Canton and Macao and records dictated by the descendants of former foreign trade merchants. This book, a writing of more than 200,000 words, contains 26 rare plates. It is divided into three chapters: Chapter I—In-

Book Reviews

troductory Chapter—describes the significance of his research and determines the accuracy or falsity of writings of others. Chapter II—Main Chapter—which is further divided into three sections, i.e. Study of the origin of the Thirteen Hongs; Study of the Development of the Thirteen Hongs; and the Study of the Names of the Thirteen Hongs and related personnel and their deeds, is the essential and most important part of this book; and Chapter III—Concluding Chapter—depicts at random the relationships between the foreign trade merchants and Hongs and Customs, foreign missions, and captains of foreign ships, as well as the relation of the foreign trade people to the government, society and foreign countries. Additionally, there are approximately 500 notes attached in this book which furnish important proofs and detailed explanations. Both Chinese and foreign scholars were of the opinion that the references on which Prof. Liang based his writing of this book covered all available materials in both the West and East. and that it was not exaggeration to say that the viewpoints he held made it the best work among the publications of modern China. Though a national crisis occurred only five months after its appearance, this book had attracted a great many readers both at home and abroad and before long all the copies printed had been sold out. In March 1930, German Professor I. De Beauclair pointed out in detail in his comment on this book, published in the *Pacific Affairs (Magazine)*, the particular achievements in this book. In January of 1944, the Japanese version of this book, translated by Japanese Professor Yamauchikiyomi, was published by the Niiko Institute of Tokyo, strongly testifying to the loyal presentation by this book of the unique status of the Chinese guild. Further, this book has become one of the chief reference sources for all the Chinese, Japanese, American, English and other scholars in their writings within the categories of the history of Chinese relations and trade with foreign countries; and the diplomatic, economic, social, political and cultural histories of modern China.

Professor Liang is now a professor of the Department of History at the Tunghai University, Taichung. According to his own remark, he has turned his interest in research to the study of the ethnological history of the various tribes on the islands in the East and South Seas, since his arrival in Taiwan in the winter of 1945. In fact, this is merely an extension of his study of the history of communications and trade of various periods of China with other countries. For the past twenty years, he has gathered many additional data enough to supplement his book, the "A study of Kwangtung Thirteen Hongs", which has long been out of print.

Last year, Prof. Liang revised and amended the first edition with the financial support of Yen-Ching Association at the American Yale University,

and in March of this year, the Second Edition was published by the Tunghai University. The Editio Princeps, bound in blue cloth covers, was of several hundred thousand words, with twenty three plates and one appendix. It sold at \$3.00 (Chinese currency) a copy in 1937 and later its price continued rising and it later sold at US\$20.00 per copy in the second-hand book-stores in San Francisco. The present Edition (2nd) is well bound in green cloth covers. Its plates are increased to 26, words to more than 200,000 and appendixes to 3. Its contents are revised, amended and improved in many places and more valuable information is incorporated. In addition, a list of reference documents is attached. It is priced at NT\$80.00 per copy. Those who desire to have a copy must buy it as soon as possible since only a limited number of copies have been printed.

Reviewed by Kwei-hua

Translated by Leu Chiu-wen

National War College

* * * * *

Dr. Sun Yat-sen's Economic System and the American Free Economy

(民生主義與自由經濟)

By Thomas Hao-jo Ho (何浩若)

Taipei, December, 1960, NT\$30.00

Those who have a concern about the destiny of our country and have been taking part in blueprinting our national reconstruction will certainly pay special attention to the economic policies and administration we are undertaking and the economic theories we are advocating. Economic policies and administration are based upon economic theories. No invalid theory can produce sound policy, just as a bad tree cannot bear good fruit. Upon economic theory hinges not only the life of individuals but also the life of a nation.

It is only a matter of couples of decades to treat the economy of modern China as a problem. The journey the researchers in Chinese economic problems have undertaken is short yet crooked. It can be roughly divided into several stages. The first stage extends up to the Mukden Incident; from the Mukden Incident to the V-J Day marks the second stage; while

from the downfall of the China mainland to the Communists up to the present constitutes the third stage.

In early days, the study of Chinese economy was theoretically based either on the Continental School or on the Anglo-American School, or even on the leftist Socialistic School. As a result, in framing economic policies, they did not grasp the essence and characteristics of the economic problem peculiar to the conditions of our country. On the one hand, they advocated the Principle of Livelihood set down by Dr. Sun Yat-sen to be the goal of our national economic life; while, on the other, they paid little attention to the history and the very facts of our national economic development, and let such a sophisticated tendency dominate our economic activities. Food to others may be poison to us. Even today, there are still some persons who are groping in the darkness and engaging in nonsensical disputes. Let us just stop a moment to think on what our economic policies are based and whither our economic policies should go.

In dealing with the present-stage economic problems of China, we should bear in mind that two outstanding tasks are to be achieved.

1) In a passive way, we should relentlessly criticize those economic ideologies, among which the commercialism and the individualistic liberalism come foremost, that may mislead our sight as to the true nature of our own economic development in order to bring our national economic life to a sound and normal footing. The commercialism and the individualistic liberalism are in vogue nowadays when commercial capitals are in rising tide.

2) In an active way, we should study our national economic development with an initiative, overall, and comparative method. By taking into consideration the nature of transformation on our current economic advancement and by estimating the world situation in general and our domestic situation in particular, we investigate into the fundamental factors of our national economic movement and out of them derive some concrete rules, based on sound economic theories, for us to follow. We should try our best to bring to realization our national economic reconstruction based on Dr. Sun Yat-sen's Principle of Livelihood on the bastion of Taiwan and accordingly blueprint our reconstruction and rehabilitation plans for the China Mainland once it is recovered from the hands of the Chinese Communists.

To achieve the above two tasks is by no means an easy-going thing, for there poses not only a practical phase of economic policy-making and administration, but also a stern theoretical phase upon which economic policies are based. Dr. Ho, with an aim to arouse our attention to such a tremendous problem and direct our efforts to its solution, transforms his experiences acquired through research and practice into words. His

Dr. Sun Yat-sen's Economic System and the American Free Economy is an authentic work in the field of economic studies of modern China never having been seen in the past thirty or so years. He bases his studies mainly on the Principle of Livelihood. Yet at the same time, he analyses the basic differences between Dr. Sun's economic system and the Communistic economic system both in theory and in method, and criticizes the fundamental mistakes lying in Communist economic system. The author further points out in what Dr. Sun's economic system differs from the free economy practiced among western capitalistic societies. By analysing the main factors of Dr. Sun's economic system from the viewpoints of production, distribution, exchange, consumption as well as private property, and by comparing Dr. Sun's economic theory with other economic theories, he arrives at the same conclusion as Dr. Sun arrived at in his own time that the Three Principles of the People is a self-sufficient and satisfactory means for reconstructing modern nations and that the less-developed countries in Asia and Africa should solve their economic problems by the methods laid down in the Three Principles of the People.

In this book, the author explains that planned economy differs from economic planning and free economy differs from economic freedom. For planned economy will always lead to monopoly on the part of governments and free economy will always lead to wealth-accumulation on the part of a small number of individuals, both we should avoid. In realizing this fact, the pros and cons arising among the academic circles in Free China during these years concerning the problem of free economy or planned economy should certainly bury their hatchet. The main point is that blueprint of the economic development and industrial reconstruction for the time to come should not copy the Communists' collective planned economy or the Western individualistic free economy. We have had a broad road extending before us paved by Dr. Sun Yat-sen. What we should do is just to march on that road. The ultimate aim of the Principle of Livelihood is that wealth should be shared by the whole people and not be accumulated around a small number of individuals, and the people should not be substituted by the government.

The book under review is, without doubt, theoretically and methodically correct. It serves well as a guide for economic policy-makers, industrial leaders, and interested public. We do not deny the fact that we have had painful experience caused by misleading economic theories. It can never be too late to amend. I sincerely wish the publication of this book will help bring into realization our national economic reconstruction.

Reviewed by Cheng Shui-min
Translated by Lo Mou-pin
National War College

Appendixes

Chinese History of Fifty Centuries

(中華五千年史)

The Author's Autobiography

By Chang Chi-yun (張其昀)

I was born in Ningpo, Chekiang province, China, in 1901. Known as the Boston of China, Ningpo has been a seat of learning for well over one thousand years. It is a largest fishing market on the East Coast, and one of the five treaty ports in the modern history of China.

The scene of my birth was an old, little hamlet, named Li Jen T'ang (里仁堂, Family-hall of Good Neighbours), lying in the southwest stretch of the suburbs of Ningpo. The remote days of my childhood, now veiled in the mists of distance, still kindles those flashes of memory that often come back to my mind with a familiar scene. The scene of a weather-beaten, sky-scraping flagstaff raised before the house of my family. It stood proudly as an emblem of the high scholastic distinction of my great grandfather and grandfather, Chang Mo-jen (張默人, the honorific name of Chang Chen 張震) and Chang P'o-yuan (張樸園, the honorific name of Chang Chin 張謹), who were both winners of the degree of Chū Jen (舉人), the highest degree awarded the successful candidate for the provincial-level civil service examination.

While a little child, I received my first schooling at the site of my ancestral hall, Lun Hsu T'ang (倫絃堂, Hall of Family Reunion), which was an age-old but beautiful and spacious edifice, built in the style of a Chinese temple, on the time-battered and dark gray wall of which were hung two scrolls of a Chinese couplet, fabulously depicting the historic anecdotes of the site. One line of the couplet, as I now still remember, reads as follows:

"The green river flowing by the door of this T'ang
Was of yore the fishing spot of Wen-yi Yang."

(門前綠水，楊文懿遊釣其鄉)

The name mentioned in the above-quoted line was the honorific name of Yang Shou-chen (楊守陳), a well-known scholar hailing from our neighbor village, back in the Ming Dynasty (1368-1628 A.D.), several of whose works had been listed in the *Szu K'u Ch'üan Shu T'i Yao* (四庫全書提要), an important, well-annotated bibliographic work, covering all the famous works of China's past dynasties, compiled under the supervision of Emperor Ch'ien Lung (乾隆, 1736-1796 A.D.), in the early part of the Ch'ing Dynasty. Yang's native place was Siyang (西楊), a village located pretty close to my hamlet. Years back, my grandfather had many brothers, and some of them had moved to Siyang, built up a house of their own in that locality, and settled down over there ever since. Their house, backed by a pondful of limpid, mirror-like water in the rear, and flanked by rows of shady, green bamboos on both sides, was given the title of Hut of Bamboo Shades (竹蔭廬). On one of the small but neat walls of the cottage was shown a genuine piece of calligraphic work by famed calligrapher Cheng Pan Chiao (鄭板橋, the honorific name of Cheng Sih 鄭燮 1693-1765), the beautifully brandishing strokes of which are still fresh in my memory to this day.

My hamlet was a serenely scenic place, richly embraced by historic spots and ancient remains. Not far from my house stood a 400-year-old stone arch, in memory of the family of Yang Shou-chen, the venerable scholar whose name was referred to above. The votive tablet atop the arch bore the inscription: "A Family That Gave the Nation Three Cabinet Ministers" (一門三尚書). Both Yang Shou-chen and his two brothers, Yang Shou-chih (楊守趾, 1436-1512) and Yang Shou-sui (楊守隨), had held the office of Shang Shu (尚書), which was the title of the president of any of the Six Boards of the State, a post similar to that of the cabinet minister in modern times. After the lapse of four hundred years, stories were still told in our village about the interesting anecdote of the Yang brothers' spectacular rise to ministerial rank from the humble status of penniless scholars. The anecdote itself well illustrates the meritorious feature of China's traditional civil service examination. Many of the historic vestiges and ancient relics in China are highly rich in educational morals; they have exercised tremendous influences upon the minds of her citizens in the generations behind them.

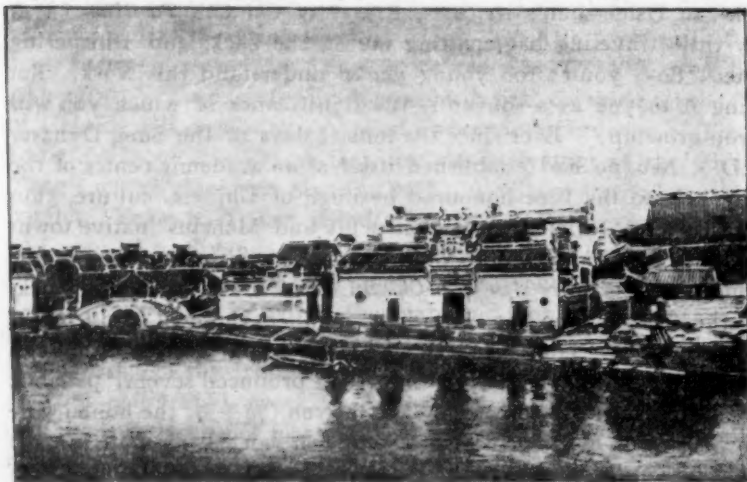
I came from a lineage of scholarly family, well-known for its rich collection of ancient books, particularly those authored by past scholars of our native town. In 1913, I entered the Fourth Senior Public School of Ningpo,

Appendixes

located at Huan Ch'i (桓溪), a small village only a few miles from our hamlet, which was the birthplace of Ch'üan Hsieh-shan (全謝山, the honorific name of Ch'üan Tsu-wang 全祖望, 1705-1755), a celebrated historian in the early Ch'ing Dynasty. On the eve of my departure for the high school, which was the first trip outside my hamlet I ever made, my father, Chang Ch'ao-lin (張兆林, the honorific name of Chang Ch'uan-ch'in 張傳槩), put a copy of Ch'üan Hsieh-shan's writings, *Essays of Chi Ch'i Pavillion* (鮑琦亭集), in my little traveling bag, patting me on the back, and whispering lovingly to me: "Boy, you're too young yet to understand this work. But I'm just giving it to you as a souvenir, the significance of which you will know when you grow up." Ever since the remote days of the Sung Dynasty (960-1126 A.D.), Ningpo had established itself as an academic center of the nation, falling heir to the time-honoured heritage of Chinese culture, thus earning its alias as "a parallel place of Confucius and Mencius' native towns on the East China Coast" (海濱鄒魯). It is interesting to note that in the above-mentioned bibliography *Szu K'u Ch'üan Shu T'i Yao*, the listed works written by authors of Ningpo far exceed in number those of most other districts of the country. Towards the end of the Ming Dynasty, and in the beginning of the Ch'ing Dynasty, Ningpo had produced several patriotic historians, including such big names as Wan Chi-yeh (萬季野, the honourable style of Wan Szu-t'ung 萬斯同, 1638-1702) and Ch'üan Hsieh-shan, whose teachings might be jointly termed as the Wan-Ch'üan School of Thought (萬全學派). Both scholars, in their capacity as mere commoners, holding no public office whatever, had placed upon their shoulders the tremendous duty of compiling the nation's official history. Their unusual achievements had earned them everlasting places in the history of Chinese historiography. Until this day, my father's allusive words are still echoing in my ears. Besides its fame as the cradle of a great historian, in the person of Ch'üan Hsieh-shan, Huan Ch'i is further noted for its fascinating landscape. The village is situated at the upper reaches of the Yin River (鄞江, a tributary of the Yung River 甬江), which had been described many centuries ago by Ch'üan Hsieh-shan as a lovely river "whose banks are lined up by rows of shady, green trees in late spring, and whose islets are filled with dark crimson leaves in mature autumn" (春深而綠蔭夾岸, 秋老而絳葉滿沚). The house of my grandmother on my mother's side, whose surname was Pao (鮑), was lying way beyond Huan Ch'i, at the still upper stretch of the same river. Its countryside scenery over there was serenely beautiful.

A great change in my youthful mental outlook came about in the memorable year of 1915, when I began my attendance at the Fourth Provincial High School of Chekiang province, after passing an entrance examination. The campus of the school lay outside the South Gate of the

former Ningpo prefecture, on the bank of the Yung River, in the midst of which were sailing to and fro, shuttle-wise, numerous speeding boats, particularly big fishing junks ploughing swirling waves to and from the sea, which filled the blustering watercourse with a booming air of prosperity. For the first time in my life, I saw with my curious, young eyes a big seaport in motion, and strongly sensed its dynamic pulsating.



Th
Sun Lake
(日湖) inside
the
Ningpo city.

As I look back over the bygone days of my high school life, my heart is thrilling with a feeling of deep gratitude to those teachers who had with the greatest possible zeal and zest helped me in my mental unfolding and character building. I feel particularly grateful to a great teacher, Chen K'ang-fu (陳康輔), a venerable scholar who impressed his students immensely with the sublimity of his character, the brilliance of his insight, and the profundity of his scholarship. Incidentally, he was the son of my grandfather's elder sister, and once my father's teacher. During the late period of the Ch'ing Dynasty, he had served as the magistrate of Ch'ao-tung district (昭通縣), Yunnan province; in his old age, he returned to Ningpo and took up teaching at our high school. He had a very high esteem for Tseng Kuo-fan (曾國藩, 1811-1872, a great scholar-statesman of the Ch'ing Dynasty, to whom the Manchu Empire owed the suppression of the T'ai-ping rebellion), lauding Tseng's political and literary achievements as "a magnificent battle legion, a splendid banner array" (堂堂之陣, 整整之旗). It was he who gave me the impetus to strive diligently to be a worthy scholar, in the Confucian conception of the word. It was regrettable that he did not live long enough to see me graduate from the high school. At his deathbed, he muttered to my father—who used to call on him while coming to town by flatboat—these last words: "The most vital task of our

Appendixes

country is education, particularly . . . elementary and secondary education . . .". These words I learned from my father impressed me so deeply that they chartered the course of my later stage of life. When I was through with my high school course, I decided to enter the National Teachers' College of Nanking, and after my graduation therefrom, I devoted myself to the task of editing high school textbooks for a period of four years. My interest in the cause of education, and my zeal for the service thereof, were chiefly aroused by his inspiring words.

Two other high school teachers, from whom I derived my new conceptions of learning, deserve special mention here. They were my history teacher, Hung Yün-hsiang (洪允祥), and my geography teacher, Tsai Ho-kien (蔡和鏗). Hung later became a professor of history at Natinal Peking University. Both teachers were renowned scholars of our town. They showed not only great enthusiasm for their teaching work, but also striking uniqueness in their teaching methods. It was they who first instilled into my mind the new ideas that time and space are two inseparable elements, that the study of history must take geography as its background, and that the study of geography must be illustrated by facts drawn from history. Mr. Hung taught us how to make diagrams, while Mr. Tsai told us how to draw maps, which practices were not only highly interesting, but greatly helpful to our understanding and memory of these subjects. Both teachers were well versed in literature, and laid great emphasis on rhetorical matters in the writing of their lectures. They edited their teaching materials in the ways of fiction-writing and story-telling, which seemed both lucid in interpretation and attractive in presentation. They played a much greater role than that of a mere good chalk talker. They took a parental care of the students' health and daily problems, and exhorted us to strive for the lofty aims of life. They were truly what we might call the model teachers. My high school life was as cheery as it was industrious. On vacation days, I made two excursions outside Ningpo, the pleasant impressions of which are still embedded in my memory to this day. One was a sight-seeing trip to P'u T'o Island (普渡山) of Choushan Archipelago (舟山羣島), and the other a tour of the West Lake in Hangchow, where I participated in a provincial athletic meet, besides visiting the lakeside scenic spots.

One of the highlights of my high school life turned up in the early summer of 1919, shortly before my graduation from school, when the historic May 4th Movement broke out in Peiping and soon spread like prairie fires to all parts of the nation. The Movement was staged by patriotic students against the Versailles Treaty decision of Paris Conference to turn over the former German-leased Chinese port of Tsingtao to Japan; it was not necessarily associated with the subsequent, so-called "New Cultural Move-

A panoramic
view of
the Thousand
Step Bank
(千步沙) of
P'u T'o
Island (普陀).



ment", which has often been confused with the former movement. A headquarters of nation-wide student bodies for the Movement was set up in Shanghai. Today, I have much pleasure to recall that I was present at its general assembly, in my capacity as the delegate of the student association of Ningpo. It was the first time that I ever attended a national-level conference. It was also then that my fiery patriotism first found its expression in public activities.

Two slogans were then on every student's lips: "Devote yourself to national salvation without laying down your books; set your mind on school work without giving up your obligations to the country." (救國不忘讀書，讀書不忘救國). While busying myself with patriotic student activities, I did not slacken my efforts to prepare myself for the entrance examination of the National Teachers' College of Nanking. After I was announced a successful candidate for its admission by the school, my father was greatly pleased with my scholastic attainments. He then explained to me why he had presented me a copy of Ch'üan Hsieh-shan's *Essays* while I was just a little pupil. It was his long cherished hope that some day I could become a scholar as great as Ch'üan.

My father was a typical old-fashioned Chinese gentleman, contented with the simple way of life, and devoted to the pursuit of learning, leading the life of almost a hermit. Throughout his life, he had confined his activities to the promotion of education and water conservancy in our native village. His primary concern was the geographical and historical writings about Ningpo composed since the Sung Dynasty, with the information of

Appendixes

which he was well acquainted. A scholar standing highest in his estimation was Wang Ying-ling (王應麟, 1223-1296), a prime minister in the closing period of the Sung Dynasty, who, after the downfall of the Sung Dynasty, confined himself to his native place of Ningpo. One of Wang's disciples, Wen Tien-hsiang (文天祥, 1236-1282), was also a prime minister and a patriotic martyr who preferred death to surrender after his capture by the Mongols. My father used to remind me of these remarks made by Wang Ying-ling: "Noble-minded scholars remain unabased, despite the persecution of scholars by the tyrannical Ch'in Dynasty; Confucian Classics remain undestroyed, despite the burning of books by the Ch'in emperor; and good customs remain unchanged, despite the devastation of moral practices by the Ch'in tyrant" (士不以秦賤，經不以秦亡，俗不以秦壞). How grave, and yet how brave, these three remarks are! They magnificently stand for the true spirit of Confucianism. Adhering to this dignified spirit, two scholars of our town in the early Ch'ing Dynasty, Wan Chi-yeh and Ch'üan Hsieh-shan, had then courageously committed themselves to the hazardous task of preaching the faith of nationalism, regardless of whatever possible persecution by the alien Manchu rulers. The former of these scholars devoted himself to the compilation of the *Draft History of the Ming Dynasty* (明史稿), while the latter engaged himself also in similar writings, exalting the patriotic deeds of our ancestors in the late Ming and early Ching Dynasties. As my father pointed out to me, what these scholars emphasized most was the moral courage, or moral character, required of a scholar. They unanimously believed that a scholar could achieve true learning only through the cultivation of moral courage and noble character. As the torch-bearers of our national spirit, these giant-like scholars had sown the seeds of brightness in times of darkness. After hundreds of years, the Chinese revolutionary movement that broke out to overthrow the alien Manchurian domination of China was the revival of the long suppressed national spirit advocated by those scholars back in the Sung and Ming Dynasties.

Nanking was my second home town. Since I first went to Nanking as a student in 1919, I had remained in that city for seventeen years, during which period I first studied at the National Teachers' College (later known as the National Central University), and later joined its teaching staff, until 1936, when I was made the Head of the Department of History and Geography of National Chekiang University.

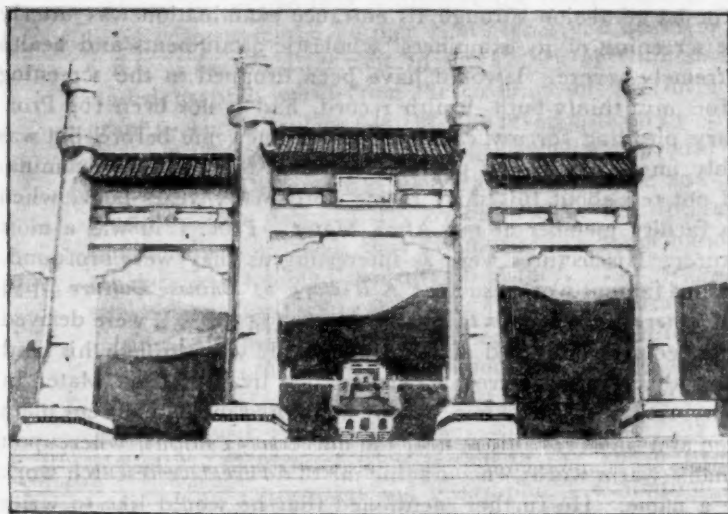
I have always in my mind the sweet pleasant memories of my college years. Those were the years which witnessed the expansion of my intellectual vista, and the widening of my mental horizon. During my student days, the Chancellor of the normal school was Dr. Kuo Ping-wen (郭秉文), who is now in his early eighties, residing in Washington D.C., still getting on

splendidly with his career as a veteran educator, dedicating his remaining energy to the promotion of Sino-American cultural interflow. The figure chiefly responsible for the administrative work of the school at that time was Dr. Liu Po-ming (劉伯明), a native of Nanking, and a veteran member of the Tung Meng Hui (同盟會, a revolutionary body organized by Dr. Sun Yat-sen, which was the predecessor of Kuomintang). It was he who drafted the text of the Declaration on the P'ienma Problem (片馬問題宣言), a famous document in the history of modern Chinese revolution. He later went to the United States, where he did his post-graduate work and obtained his Ph. D. at Northwestern University.

Dr. Liu was a thought-provoking instructor, from whom I drew my intellectual inspiration and to whom I am greatly indebted. He served then as the Vice Chancellor of our college, and concurrently the Head of its Department of Literature, History and Geography. He offered us two courses, on logic and history of Western philosophy respectively, using as the textbook for the former course the Chinese version of John Dewey's work *How We Think*, which he himself translated into Chinese. As a devout believer of our national father Dr. Sun Yat-sen's teachings, he was immensely influential on the students with his revolutionary ideas. He was rather critical about the so-called New Cultural Movement which came around in the wake of the May 4th Movement. As he poignantly pointed out, many of the students of history, who took side with the New Cultural Movement, had confined historiography to the narrow field of the study of mere historical data. They were particularly erroneous in contemptuously taking the viewpoint of nationalism as something conservative. A retrospect of our nation's long past shows that nationalism alone is the motivating power that propels the development of our national history. At that time, our College was academically the hot-bed of the revolutionary movement. Before the victory of the Northern Expedition, directed by Generalissimo Chiang Kai-shek to wipe out the anti-revolutionary forces of the warlords in North China, Nanking was spiritually affiliated with Canton, the headquarters of Chinese revolution in South China. We were convinced right then that the genuine seed of the Chinese Renaissance is not the so-called "New Cultural Movement", but Dr. Sun Yat-sen's Three People's Principles.

During my student days, there had been a host of famed instructors in our school. Though below forty years of age, Prof. Liu played a most active role among those venerable scholars. He had founded a journal, entitled *The Critic* (學衡), in which he defiantly crossed swords with the leaders of the New Cultural Movement, started a series of vehement ideological controversies with the high priests of the new cultural creed, and gallantly defended the cause of Republicanism. Prof. Liu's greatest influence upon us was his

Appendixes



The front
view of
the Mausoleum
of Dr. Sun
Yat-sen
in Nanking.

viewpoint that our study of history must be coupled with that of philosophy, and that our study of the history of human civilization must be centered around that of the history of human thought. While engaging himself in writing and teaching, he lost no sight of the expansion program of the school. Shortly afterwards, he assisted Dr. Kuo Ping-wen to transform the College into the National Southeast University, which divided our department into four: philosophy, literature, history and geography respectively. Later on, after Nanking was made the capital of the nation in 1927, the University was renamed National Central University. Prof. Liu was a devoted Christian. Upon the graduation of our class in the summer of 1923, he summoned us students for a farewell talk, and it was his last talk to us ever since, whereupon he spoke these impressive, moving words: "Dear classmen, we face each other today with our souls." Prof. Liu died in the winter of that same year. His untimely fall, in the prime of his life, was a greatest loss to the academic circles of our nation. Time is fleeting. Nearly forty years have elapsed since his passing away; however, his intimate voice and soothing smiles are still vividly lingering around my mind by this day.

As I cast my mental view back to my college days, I feel a most tender spot in my heart for an unforgettable teacher, L'iu I-cheng (柳詒徵), a historian of nation-wide reputation, to whose inspiring instruction and personal favours I owe a debt of great gratitude. As my College was a public institute of higher learning, its students were not only free of tuition, but awarded the subsidy for living expenses by the Government. Hence, the

competition for its admission through its entrance examination was utterly keen, and the screening of its examinees' scholastic attainments and health conditions extremely severe. I would have been dropped in the screening proceedings for my thinly-built health record, had it not been for Prof. L'iu's voluntary pleading for my case. He never knew me before, but was very favourably impressed by the papers I wrote at the entrance examination. He did not tell about this story to me until many years later, when I was made a faculty member at my Alma Mater. Prof. L'iu was a most successful lecturer. His lectures were as interesting as they were profound. His later published famous works, such as *A History of Chinese Culture* (中國文化史), and *A General Introduction to Historiography* (國史要義), were derived from his earlier lectures delivered at our College. It was through his kind recommendation that I was offered a teaching job by my Alma Mater in 1927. Upon my return to the Alma Mater, he invited me to a 50-cent plate simple luncheon at a small restaurant near the university campus, whereupon he gave me many warm words, encouraging me to do creative research work so as to make a name. He further mentioned that he would like to write a book, telling about the interesting anecdotes regarding famed masters and their disciples in the history of Chinese learning. He believed that the continuation of Chinese learning had been made possible by the firm bonds of deep affection and solid ties of hearty cooperation between great masters and their disciples. Prof. L'iu was himself such a great master.

To Prof. L'iu's beneficial instructions, what I owe is boundless. As geography was a newly established course in our College, Prof. L'iu encouraged us to learn as much as possible about modern geography and other related sciences, so as to enable ourselves to follow up and further improve the historiographical achievements of Ku Jen-wu (顧炎武, 1613-1682) and the geographical attainments of Ku Tsu-yü (顧祖禹, 1624-1680). As I now recall, I was particularly benefited by Prof. L'iu's teachings in the following three aspects:

- (1) The study of regional geographical and historical records (方志學)—He believed that the voluminous geographical and historical records of various districts contain far more materials on related subjects than those carried by the official histories; such records should be fully utilized so as to make up for the deficiency of official histories;
- (2) The study of graphic works (圖譜學)—He used to quote these words of Cheng Ch'iao (鄭樵, 1127-1278, an eminent historian of the Southern Sung Dynasty): "Scholars of remote antiquity used to study descriptive records side by side with graphic works; they were

inclined to believe that neither of the twain could be partially neglected. Down to the Former Han Dynasty, Liu Shang (劉向, 77-6 B.C.), for the first time in the history of Chinese learning, excluded graphic works from the coverage of his influential bibliographic work *Chi Lioh* (七略, the seven epitomes of literature), on the trail of which Pan Ku (班固, 32-92 A.D.) edited his similar work *I Wen Chih* (藝文志). Since then, the use and production of graphic works declined day by day, while descriptive records voluminously flourished, thus giving rise to a sea of handicaps to later scholars and talented students of history. The reason underlying this noteworthy fact is that it is easy to do research work by consulting with plates, whereas immensely difficult to do so by following mere records. It is no wonder that throughout the past centuries, out of numerous hard-working scholars only a handful of them attained success, since they were led astray by the wrong approach." In view of what is said in the above quotation, Prof. L'iu set up a historical and geographical exhibition room in our college, for the purpose of collecting plates and specimens to facilitate our researches;

- (3) The study of historical data (史料學)—He used to quote these words from a book written by Huang Tsung-hsi (黃宗羲, 1610-1695), entitled *Commentaries on the Schools of Thought of the Ming Dynasty* (明儒學案): "In the matter of acquiring learning, what is useful to the learner is true" (學問之道, 以自己用得着爲真). As historical books and records are immensely voluminous, the right method to make proper choice of them is a matter of paramount importance. In this regard, Prof. L'iu particularly recommended us two principles of selecting and arranging historical data, initiated by Chang Hsueh-cheng (章學誠, 1738-1801) in his work *A General Introduction to Literary and Historical Researches* (文史通義), namely, "diversified entries of the same material" (載篇別出) and "duplicate index" (重複互註).

In the past forty years of my teaching and writing career, I have been constantly following Prof. L'iu's directions in collecting the materials useful to my research work. They have proved to be ever so helpful. As I well remember, upon my graduation from my Alma Mater, Prof. L'iu wrote in my autograph book these words of encouragement: "Concentration of your mind on your line!" (守約). Later on, the more I think about this remark, the more truth I find in it.

During my student days at the Teachers' College, I had two years' ex-

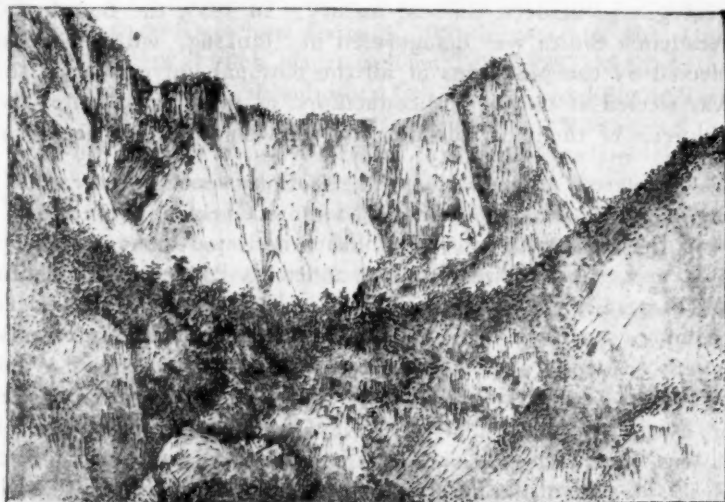
perience as a practising teacher. After my graduation from the College, I first worked for the Commercial Press in Shanghai, editing geographical textbooks for the use of junior and senior high schools, for a period of four years. As I was no official staff member of that publisher, hence not tied down by any routine office work, I could manage to spend the greater part of day, and sometimes the whole day, at the Oriental Library of the Commercial Press, the greatest library in Shanghai, where I buried myself in a sea of books from dawn to dusk, making extensive exploration of innumerable reference books for my intensive researches. Although, in those days, I earned but a meager salary, and led a very frugal life, I found much comfort in the rich spiritual food I savoured on the library desk.

I stepped in the teaching walk of life in 1927, shortly after the victory of the Northern Expedition, when I was appointed by my Alma Mater as a faculty member. By that time, the Alma Mater had been transformed into the National Central University, where I had kept on teaching for a period of ten years, until the summer of 1936, when I transferred to National Chekiang University to be the Head of its Department of History and Geography. During these ten years, besides lecturing and writing, I had made quite a number of geographical survey trips over the nation, of which the most important ones are three: (1) a forty-day tour of Chekiang province, visiting all of its famous historic spots on Mount Tien Tai (天台山), Mount Yen T'ang (雁蕩山), Mount Tien Mo (天目山) and Mount Hsueh T'u (雪竇山); (2) a fifty-five day visit of Northeast China, reaching as far as Fengchen (鳳城) and Antung (安東) in the east, and Chiling (吉林) and Changchun (長春) in the north, and returning to Nanking just one month before the outburst of the Mukden Incident, on September 18, 1931, when Japan started her invasion of Manchuria; and (3) a one-year tour of Northwest China, with its route centering around Lanchow. During this long tour, I journeyed along the Kansu Corridor (河西走廊) to Tunhuang (敦煌) in the west, crossed the Ch'inling Mountain Ridge (秦嶺) to Hanchung (漢中) in the south, and traversed the Mongolian plateau to Pai Ling Miao (百靈廟) in northern Suiyuan province. For the west of the tour, I had further visited Lake Kokonor in Chinghai (青海大湖) and the Lamaic temples at Labrang (拉卜楞) along the southwest borders of Kansu province. The most dramatic and impressive highlight of this tour was a heart-thrilling ride aboard the sheep-skin raft on the swirling waters winding in and out the Yellow River Gorges. I had originally the idea to make a successive trip to Southwest China, but the plan was cancelled due to my commitment to assume a new post at National Chekiang University. Unexpectedly, the Sino-Japanese War broke out in the next year, and I had to move with my University to Southwest China, and settled down in the mountainous city

Appendixes

of Tseng-yi (遵義) in northern Kweichow province, for as long a period as eight years.

Hua Shan
(華山),
in Shensi
province, as
the author
first saw it
on his tour
of the
Northwest
provinces
in 1935.



The aforesaid long-distance tours across the nation had deeply convinced me that geographical research is of tremendous help to historical studies. When the aggressive Japanese army reached the Great Wall, and occupied Shan Hai Kwan (山海關) in 1936, I grievously wrote an article entitled *Our Thoughts on Eastern Hopei Province* (思念冀東), published by a leading Chinese newspaper, on March 15, 1936, in which I remarked: "Most people would look with sheer indifference at a large piece of stone lying in their presence. But, if the stone be the monument in honour of a great personage in past history, they would be instantly struck by its sight, lingering around it for quite a long while, and being unable to tear themselves away from the scene. The relationship between the natural environment and the cultural environment of a nation is just that between a large piece of stone and a monument. When we say, as we often do, that we cannot yield one single inch of our territory to some alien aggressor, what we have uppermost in our mind is not just the natural beauty of that slight piece of territory, nor just its rich natural resources, but the immeasurable amount of blood, sweat and tears that had been spilt by our ancestors upon that snip of soil. Every spot on the vast expanse of China's territory has behind its trail a memorable history of the hard struggle of our forefathers. Every historic vestige and every ancient remains of China is a monument of the long, splendid life of the Chinese people. Whilst passing by such a spot, will her citizens not be stirred in feelings, and moved to tears?" My reports on the above-mentioned geographical survey trips were successively published in the form of

treatises on the Chinese Geographical Journal, which instantly won the great appreciation of the late Dr. Ting Wen-kiang (丁文江 1888-1936), a foremost geologist in modern Chinese history. In 1935, the Board of Councillors of Academia Sinica was inaugurated in Nanking, with its councillors being elected by the presidents of all the national universities of the country. I was elected as one of the councillors, at the age of thirty-five, being the youngest of them all, and the only one who had never been educated abroad.

I entered an important stage of my teaching career in 1936, when I began my association with the National Chekiang University. In that very year, the University newly established its Department of History and Geography, and, shortly afterwards, founded its Post-graduate Institute of History and Geography. It was then the ardent hopes of the local leaders of Chekiang province that, with the establishment of these high academic organs, the superb academic heritage initiated by our native scholar Wang Yang-ming (王陽明, 1474-1528) back in the Ming Dynasty might be once more revived, or even further magnified. As I was an established scholar hailing from eastern Chekiang province, they unanimously welcomed me to serve as the Head of the aforesaid Department and concurrently the Director of the Institute, and later concurrently the Dean of the College of Arts of the



A bird's-eye view of the West Lake of Hangzhou. The pagoda in the picture was the long toppled Lei Feng Pagoda (雷峰塔), which was still there when the author visited the scenic Lake during his high school days.

University, which offices I had held, altogether, for as long a period as fourteen years, until 1949, when I sought freedom in flight to Taiwan, shortly before the China mainland passed under the Communist enthrallment.

After the first exchange of gunfire at the Marco Polo Bridge on July 7, 1937, which drummed out the overture to the eight-year Chinese war of resistance against Japanese aggression, most of the big universities centralized

Appendixes

in or around China's coastal provinces started their epic migration into interior China. In pursuit of freedom, Chekiang University moved to the inland along the route of the Chekiang-Kiangsi Railway, the Hunan-Kwangsi Railway and the Kwangsi-Kweichow Railway. While *en route*, the University had made stopovers at such places as Kien Teh (建德), of Chekiang province, Pai Lu Chow (白鷺洲) in suburban Chi-an (吉安) and Shang Tien Village (上田村) of Tai Ho (泰和) of Kiangsi province, and Yi-Shan (宜山) of Kwangsi province, where it gave lectures to the students for varying brief periods, ranging from several weeks to one semester. Towards the end of 1939, it reached Tseng-yi and Mi-tan (湄潭) in northern Kweichow province, where it settled down until the conclusion of the war in 1945. In those provinces were found many historic spots where Wang Yang-ming had delivered his famous philosophical lectures in the Ming Dynasty; such places are of great significance in the history of Chinese learning. The Philosophy of Action (力行哲學) advocated by President Chiang Kai-shek is a new form of ideology, based on the magnification of the time-honoured teachings of Wang Yang-ming. We firmly believe that truthful knowledge and vigorous action are the motivating factors of human history. In these key notions are to be found the essence of China's age-old doctrine of Confucianism, as well as the gist of the world's most up-to-date ideologies.

During its stay in Yi-shan, the University had been attacked by Japanese planes several times. In one air raid, hundreds of bombs were dropped near the provisional site of the University. Fortunately, due to the proper precautions taken, not one single person was killed, nor was the library or laboratories destroyed. With its sufficient teaching facilities, and its scores of famous professors, Chekiang University became an important institute of higher learning in wartime interior China. Particularly, after its removal to Tseng-yi and Mi-tan, the institute rapidly set afoot many remarkable research programs, which earned it a rather high reputation both at home and abroad. In a report on his inspection of wartime Chinese universities, a British scholar, Joseph Needham, paid glowing tributes to the National Southwest Associated University and the National Chekiang University, lauding the former as China's Oxford University, and the latter as her Cambridge University. Although this was a personal piece of his mind, it unmistakably reflected the high prestige enjoyed by these two institutions in the international quarters.

During the war years, despite the pinch of poverty they felt in the material way, the Chinese intellectual leaders manifested a soaring high morale. It was then that my colleagues at the College of Arts of the University and I started a purely academic journal, entitled *Thoughts and Times* (思想與時代), which was dedicated to the same cause as that of the magazine

The Critic of some twenty years ago, the cause of the promotion of Sino-West cultural interflow. It was highly regrettable that Mei Kuang-t'i (梅光迪) and Chang Ying-ling (張蔭麟, 1905-1942), two of the sponsors of the journal, successively passed away in Tseng-yi, shortly after the founding of that periodical.

Mei Kuang-t'i was formerly a student of Prof. Irving Babbitt (1865-1933) of Harvard University, the leader of modern Humanism. Chang Ying-ling was a same-minded bosom friend of mine. He had started writing a great book, *An Outline of Chinese History* (中國史綱), which was, much to our regret, not yet completed before his untimely death at the age of thirty-seven. His views were both original and penetrating. He once significantly remarked that the Eastern Chekiang School of Thought (浙東學派), founded in the Sung Dynasty, is particularly commendable for its tradition of studying history in conjunction with philosophy. In his celebrated article, *On Henri Bergson*, he poignantly declared: "In the past few decades, the champions in the philosophical circles of our nation have tended to follow a skin-deep vogue of "Formalism"; consequently, they have often ignored the kind of philosophy that has a grip on the true lifeblood of the empirical world." In another article, he wrote: "It is much to be regretted that most of our students of history today are engaged in the trifling business of textual research, thus forgetting the search for the general principles of history, which is, properly speaking, their fundamental goal." He stressed that the most urgent task of the nation's scholars at present is to study history side by side with the *Book of Changes*. Liang Ch'i-ch'ao (梁啟超, 1873-1929), the veteran leader of China's modernization movement, was our common teacher. In 1922, he gave lectures at my College for one semester, towards the end of which he wrote these remarks on my school paper: "Ningpo is the place, where Wang An-shih (王安石, 1021-1086, a great political reformer of the Sung Dynasty) performed his New Deal (新政), and where Ch'üan Hsieh-shan was born and composed his monumental works. As a native of this honourable place, you should always be mindful of those not far distant noble events in history, and exert yourself to follow up their examples. After going over your highly excellent paper, I feel pleased to give you these words of encouragement." (荆公所官, 謝山所產, 前修未遠, 勗哉!) Chang Ying-ling had a very high esteem for Liang Ch'i-ch'ao, asserting that several of Liang's works, such as *Chronicles of the Spring and Autumn Era and the Warring States Period* (春秋戰國載記) and *Commentaries on the Battles in European War* (歐洲戰役史論), may be placed among the greatest historical writings of the world, conceding nothing in grandeur and splendor to the works of Edward Gibbon, Thomas B. Macaulay, John R. Green and H.G. Wells.

Appendixes

It was the original plan of the editors of the journal *Thoughts and Times* to make its editorial board a planning center for the compilation of our national history. In view of the fact that the task is a tremendous one, which requires numerous hands to help in the collection, analysis and synthesis of innumerable materials, we decided to start it first with the publication of a *National History Series* (國史長編叢書), with each of its volumes dealing with a particular person, event, or institution in history, or dwelling on a particular period of history or a specific aspect of culture. The volumes need not be arranged in a consistent, systematic way, nor must they be edited in chronological order, or under classified headings. While the Series, as a whole, may be considered as something like a symposium, each of its volumes may stand independently as a separate work complete in itself. The only requirement of the project is that each volume must contribute something new to our knowledge about our national history, so that it may be an invaluable reference work for those scholars in future who would compile a long, systematic and consistent work on our past history. Such was the ideal we then set forth for the proposed project. However, due to the thorny financial problems we had in those war days, the plan remained a plan and failed to be materialized. After I came to Taiwan in 1949, I have renewed my efforts to corporealize that plan by editing a *China Study Series* (中國叢書), under the title of which a total of three hundred books have been published over the past ten years, and many more of them will come off the press in future. Most of these works are in one way or another related to the subject of national history. In a sense, they have realized part of my old plans back in the Sino-Japanese War days.

In those memorable war years, my colleagues at the Research Institute of History and Geography of Chekiang University had produced a considerable number of good works. They had further collectively compiled a significant book, entitled *A New Gazetteer of Tseng-yi* (遵義新志), which describes various aspects of that inland city, such as its geology, topography, climate, soil, population, land utilization, local products, communications, racial origins and historic relics, all of which are depicted with materials drawn from carefully studied on-the-spot survey findings. The work totals 170,000 words, containing twenty-two specially prepared maps. It made its debut in Hangchow in 1948, a year before the China mainland was lost to the Communists. Considering its certain merits in methodology, which may be helpful to researchers of regional geographical and historical records, I made it reprinted in Taiwan in 1953, under the new title of *An Exemplifying Work of the New Style of Gazetteer-writing* (新方志學舉隅), and published as a number of the *China Study Series*.

In 1943, the State Department of the United States wrote to six leading Chinese universities, requesting each of them to recommend a professor to visit the United States on lecturing trip. I was then recommended by National Chekiang University to tour the United States, where I remained for a period of more than two years. Meanwhile, by courtesy of Harvard University, the late Prof. Charles Eliot Norton's Memorial Room in its Widener Library was made available for my research work. During my sojourn in the States, I devoted the greater part of my time to geostrategic studies, while spending the rest of my days there in extensive tours of that country. Besides perusing geostrategic writings, I also widely explored the famous works of Western historians. Among contemporary masters in the historiographical field, I admired particularly Friedrich

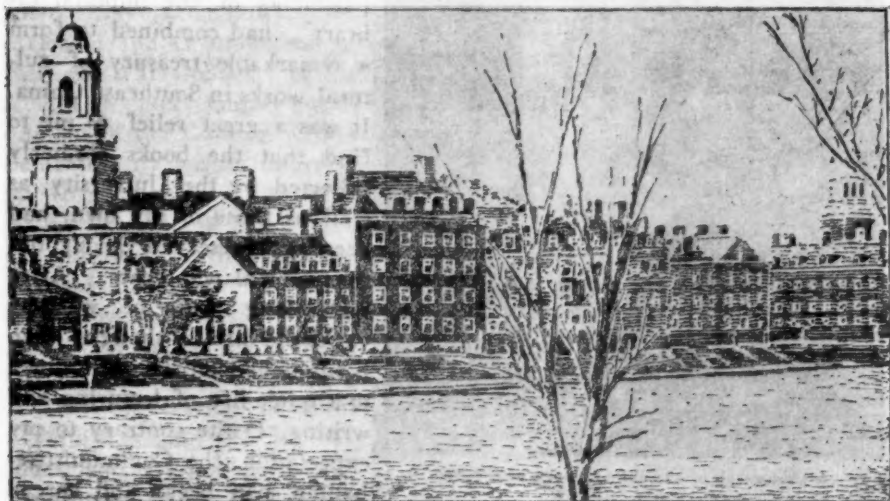
Meinecke and George Macaulay Trevelyan. Meinecke was a professor of history of Berlin University, who dwelt on the importance of spiritual values, laying especially equal emphasis on the four cardinal values of Truth, Good, Beauty and Holiness. He further advocated the ethics of the state, which he believed to be the key to an ideal world of universal cosmopolitanism. He was specialized in the subject of the spiritual history of Germany (*Die Geistige Geschichte Deutschlands*), and had served as the chief editor of a leading history journal in Germany for forty years. Trevelyan was a professor of history at Cambridge University, and the author of such world-famous works as *History of England* and *English Social History*. He believed that history rides astride the realms of both science and literature, and that a good



A map of the mountainous city of Tseng-yi (遵義) in Kweichow province, to which National Chekiang University migrated during the Sino-Japanese War days.

Appendixes

historian should be possessed of the high taste of a good writer. He maintained that history as a science confers far more and greater benefits on mankind than literature and art, for, he contended, our understanding of any aspect of a nation depends primarily on that of its history. Understood in such a sense, history is truly a most fundamental course in modern education. Both Meinecke and Trevelyan had lectured at Harvard University.



The Dunaster House along the Charles River of Harvard University. The author took up his abode there when he was a visiting professor at Harvard University.

When I returned from the United States to my homeland in 1945, China had emerged victorious from her long protracted, heroic war of resistance against the Japanese aggressor. Numerous lost cities were restored, and mirth was everywhere. Meanwhile, National Chekiang University had moved back to Hangchow, Chekiang province. Goaded by its zeal for reconstruction, the institution went hecticly about its manifold rehabilitation programmes. New buildings were soon built over its old campus. Amongst them were two most significant edifices, the Li Chow Hall (梨洲館) and the Hsun Shui Hall (舜水館), in memory of two past great scholars of the province, Huang Li-chow (黃梨洲, the honorific name of Huang Tsung-hsi 黃宗羲, 1610-1695) and Chu Hsun-shui (朱舜水, the honorific name of Chu Tze-yü 朱之瑜, 1600-1682), respectively. Particularly noteworthy was its library, which was rapidly growing in bulk. Hundreds of thousands of new books streamed into the library building. Most of them were from two biggest private libraries of the province: the Chia Yeh T'ang (嘉業堂) Library in Nan-hsin (南潯) and the Yü Hai Lu (玉海樓) Library, in Jui-an (瑞安). By that time, the innumerable books treasured by the Uni-



A photograph of the author, taken at the age of 42, at Harvard University.

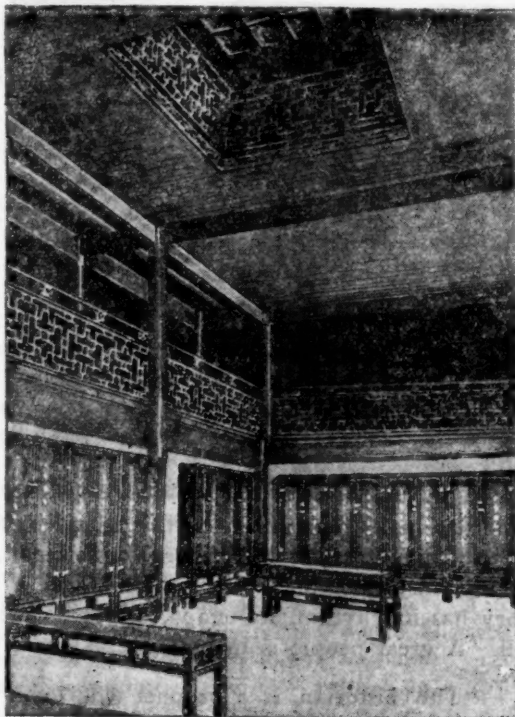
versity library, and those of the Provincial Library of Chekiang at the site of Wen Lan Ko(文瀾閣), wherein was stored the voluminous *Szu K'u Ch'üan Shu* (四庫全書, The Four Departments of the Imperial Library), had combined to form a remarkable treasury of cultural works in Southeast China. It was a great relief to me to find that the books formerly collected by the University, as well as those of my own, had been well preserved throughout the eventful war years. After eight long years of wartime vagabond life, I thought then I might henceforth settle down to a quiet life of lecturing and writing. Quite contrary to my expectation, the Communist rebellion soon began and spread all over the nation. In the span

of four brief but disastrous years, it shut the whole of the China mainland behind the Iron Curtain, subjecting 450 millions of our compatriots to a tyrannical rule unprecedented in Chinese history. Just three days before the fall of Hangchow to Communist hands, I bade a sad farewell to my University and my home province, betaking myself to flight for freedom. Via Canton, and across the Straits, I made my way to Taiwan, the bastion of our national restoration.

Twelve years have fleetingly elapsed, since my arrival in Taiwan in 1949. These were years of grave trials and tribulations for our nation. Impelled by my sense of obligation to my country now harassed by the worst plight in her history, I have walked from the classroom to the political rostrum, offering my humble service to my state. I have long admired Herbert A.L. Fisher, famed British historian, veteran professor of history of Oxford University, and author of *A General History of Europe* and other celebrated works. During World War I, he had served as the British Education Minister in the cabinet of David Lloyd George, in which office he had made very remarkable contributions to the educational progress of

Appendixes

Great Britain. Treading in his footsteps, I had also served as the Minister of Education of the Republic of China, for a period of four years, 1954 through 1958. Since August 1958, I have been holding the office of the Commandant of National War College. In the secluded, quiet campus environment of the College, I have dedicated my leisure hours to my former career, that of a writer on topics of history and geography. Over the past three years, I have started editing the following works: (1) The History of the Ch'ing Dynasty (清史) in eight volumes; (2) Atlas of the Republic of China (中華民國地圖集) in five volumes; and (3) Chinese Art Treasures (文物精華) in ten volumes. With the publication, in part, of the above works, I feel a great gratification and deep relief over the eventual fulfilment of some of my lifelong wishes.



The inside view of Wen Lan Ko (文瀾閣), a historic building on the West Lake of Hangchow, in which was stored a set of the Four Departments of the Imperial Library (四庫全書) of the Ch'ing Dynasty.

Inspired by the vast collection of Chinese books at the College's library, the Shih Ch'ien Library (實踐圖書館), I have come to a new decision to write, starting from January 1961, the present work, *Chinese History of Fifty Centuries* (中華五千年史). The work is devised to comprise five hundred chapters, on five hundred topics about Chinese history, beginning from its earliest times down to the present day. By courtesy of the *China Newsweek* (中國一週), the Chinese edition of the book will be published chapter by chapter in that popular journal, and it is planned that every fifteen to twenty chapters will be printed together as a separate volume. The English version is translated by Mr. Chu Li-heng (瞿立恆), an intimate friend and a colleague of mine. The whole project, presumably to embrace around thirty volumes, is expected to be completed in ten years.

By the time I set pen on this book, millions of Free Chinese fighting



The Shih Ch'ien Library (實業圖書館) of National War College, built in 1959. The building is built in classical Chinese style, with yellowish tiled roof and sculptured stone pillars. On the walls inside are hanging dozens of glamorous Chinese palace lanterns, filling the entire edifice with a richest Oriental atmosphere.

International Communism on this island bastion of Taiwan are writing a new chapter to their old history, with blood, with sweat, and with tears. Truly, history is poetry in motion. Like a piece of poetry, Chinese history has its rhythm, its tempo, and its cadence. I sense and feel them all. A great people is in motion. A great history is in the making.

"The historian is a prophet who looks not backward, but forward!", well said a certain philosopher. As I cast my mental view over the vast span of the past fifty centuries of Chinese history, I feel immensely invigorated in my faith in China's future. A people that has always been worthy of its name, that has always led its country to greatness, can not and will never take a different course in future. While hoping this book may help the Western readers to a better understanding of China's past, I wish they would share this same faith of mine. To all friends of China in the West, I would like to pass this word of parole: Our great past is the best pledge of our splendid new springtime in future!

Chinese History of Fifty Centuries

Author's Note

1. In commemoration of the 50th anniversary of the founding of the Chinese Republic in 1961, the author embarks on the writing of the present book, *Chinese History of Fifty Centuries*, the purpose of which is to provide an authentic general history of the Chinese nation in the perspective of the space age.
2. The present book is set against the background of world history, with ample references made to various stages of world developments, and with special emphasis laid on the spiritual and material interflows between China and foreign nations, and particularly on the mutual impacts of Chinese and Western cultures, so as to illustrate China's place in the world, and her contributions to mankind.
3. The scope of the present work is extended to cover the whole region of Eastern Asia, for the evident reason that China as the land of origin of Eastern culture is closely related to her neighbouring countries in this area. Unless one knows China well enough, one cannot properly understand Eastern Asia; and on the other hand, unless one has in mind a whole picture of Eastern Asia, one cannot thoroughly comprehend the true spirit of Chinese culture.
4. As an ancient Chinese saying goes well, "Vast valleys and big rivers differ in structure; the people dwelling there vary in customs. (廣谷大川異制, 民生其間者異俗.)" Since China is a country possessed of not only a long history of five thousand years, but also a vast territory of some ten million square kilometers, it seems only proper that our study of Chinese history should be coupled with a thorough examination of Chinese geography, which may help us to a better understanding of the actual settings of historical events. And, on this new angle of historical research, the author has kept a special eye. While tracing the growth of the Chinese people, he has made elaborate descriptions of the development of Chinese territory by our forefathers.
5. Wang Kuo-wei (王國維, 1877-1927, a pre-eminent Chinese historian of modern times) wrote in his book *New Evidences of Ancient History* (古史新證): "The account of the Shang Dynasty (1766-1154 B.C.) given in the *Records of History* (史記, written by Ssu Ma Ch'ien 司馬遷, 145—86 B.C.), though slightly disproved by the newly excavated oracle bone literature, is by and large authentic. Judging from this noteworthy fact, it may be ascertained that the source book *Shih Pen* (世本, *The Book of the Lineage*), upon which the *Records of History* is based, must be a factual record of ancient times. Inasmuch as the account of the Shang Dynasty is mostly authentic, that of the foregoing period of the Hsia Dynasty (2205-1818 B.C.) must also be on the whole authentic." He further remarked: "It is fortunate that we who live in the present age have access to the new historical data from the earth, besides the old ones on paper. These parallel sources of historical data have not been made available until the present day." Since the founding of the Republic of China, the developments in the field of archaeology have brought to light the obscure history of remote antiquity, and thus cleared up the presumptions of the so-called "School of Skepticizing Antiquity" (疑古派).

6. The progress made in the fields of anthropology, ethnology and sociology in recent years has proved to be a great help to historical research. In the new light of these sister sciences, some of the controversial problems in historical studies have been satisfactorily solved. In the present work, the author has made the fullest possible consultation with such sciences whenever necessary.
7. The term "People's Livelihood (民生)" has a long origin in China, but its application to the realm of historical research is a new practice initiated by the late Dr. Sun Yat-sen, the founder of the Republic. He pointed out that this term implies the existence of the community, the economy of the citizens, and the survival of the nation. It constitutes, therefore, the center of gravity of historical developments. Such a point of view we call the historical viewpoint of the people's livelihood (民生史觀). The people's livelihood, national sovereignty and political democracy are three interdependent factors, which forms a trinity as a whole. It is crystal clear that without the independence of the state and the rights of the people, there could be no people's livelihood at all. Ancient Chinese used to call their national leaders the sages, who rendered extraordinarily meritorious services to the people, not only in the promotion of their material welfare, but also in that of the cause of freedom and democracy. Here lies the essence of the Confucian Doctrine. And here rests the center of gravity of the whole course of history.
8. In writing his monumental work *The Spring and Autumn Annals* (春秋), Confucius adhered to the editorial rules of "writing what is due, and omitting what is undue (筆則筆, 削則削)". In the same vein, Han Yü (韓愈, 768-842 A.D., a renowned scholar of the T'ang Dynasty) also noted that the recording of historical events must be a summary of their essentials (記事者必提其要). The standard for the selection of materials in history-writing rests entirely with their importance to the course of historical developments. The present book has been written from Dr. Sun Yat-sen's historical viewpoint of the people's livelihood, which dwells on the cardinal principles of the evolution of the people's national life, the development of the people's civic rights, and the progress of the people's livelihood. These three important factors are interwoven with one another as an organic whole, which shapes the course of history.
9. Cheng Ch'iao (鄭樵, 1104-1162), an eminent historian of the Sung Dynasty, said: "Scholars of remote antiquity used to study descriptive records side by side with graphic works; they were inclined to believe that neither of the twain could be partially neglected. Down to the Former Han Dynasty (206 B.C.-23 A.D.), Liu Shang (劉向, 77-6 B.C.), for the first time in the history of Chinese learning, excluded the graphic works from the coverage of his influential bibliographic work *Chi Lioh* (七略, the seven epitomes of literature), on the trail of which Pan Ku (班固, 32-92 A.D.) edited his similar work *I Wen Chih* (藝文志). Ever since then, the use of graphic works declined day by day, while descriptive records voluminously flourished, thus giving rise to a sea of handicaps to later scholars and talented students of history. The reason underlying this noteworthy fact is that it is easy to do research work by consulting with plates, while immensely difficult to do so by following mere records. It is no wonder that throughout the past centuries, out of numerous hard-working scholars only a handful of them attained

Appendixes

success, since they were led astray by the wrong approach." With an eye to achieving the effects of "studying historical records side by side with graphic works (左圖右史)", the author has gathered numerous plates from miscellaneous sources, and prepared specially drawn pictures, diagrams and maps of all types, to illustrate the text of the present work.

10. By following the inspiring example of *Tzu Chih T'ung Chien* (資治通鑑, *A General History Mirroring the Ways of Government*) written by Ssu Ma Kuang (司馬光, 1019-1086, a celebrated historian of the Sung Dynasty), the author has gone all lengths to make the present book a popular historical reading for the common men. In each chapter are presented the views and findings of many a noted historian, but the viewpoint threading them together, and melting them in one pot, is that of the author's own. Purposeful and elaborate efforts have been exerted to make the work penetrating in inquiry, yet simple in presentation, so as to produce easy, pleasurable reading. Detailed notes are attached to each chapter, giving the sources of important quotations in the chapter. The author is well aware of certain shortcomings in the present work, for the improvement of which he sincerely welcomes helpful counsels from sagacious readers.

Chinese History of Fifty Centuries

General Contents

- Volume 1: History of Ancient Times (遠古史)
- Volume 2: History of the Western Chou Dynasty (西周史)
- Volume 3: History of the Spring and Autumn Era (春秋史)
- Volume 4: History of the Period of the Warring States (戰國史)
- Volume 5: History of the Ch'in Dynasty (秦史)
- Volume 6: History of the Western Han Dynasty (西漢史)
- Volume 7: History of the Eastern Han Dynasty (東漢史)
- Volume 8: History of the Epoch of the Three Kingdoms (三國史)
- Volume 9: History of the Tsin Dynasty (晉史)
- Volume 10: History of the Southern Dynasties (南朝史)
- Volume 11: History of the Northern Dynasties (北朝史)
- Volume 12: History of the Sui Dynasty (隋史)
- Volume 13: History of the T'ang Dynasty (1) (唐史 一)
- Volume 14: History of the T'ang Dynasty (2) (唐史 二)
- Volume 15: History of the T'ang Dynasty (3) (唐史 三)
- Volume 16: History of the Five Dynasties (五代史)
- Volume 17: History of the Northern Sung Dynasty (1) (北宋史 一)
- Volume 18: History of the Northern Sung Dynasty (2) (北宋史 二)
- Volume 19: History of the Southern Sung Dynasty (1) (南宋史 一)
- Volume 20: History of the Southern Sung Dynasty (2) (南宋史 二)
- Volume 21: History of the Liao and Kin Dynasties (遼金史)

Chinese Culture

- Volume 22: History of the Yüan Dynasty (元史)
Volume 23: History of the Ming Dynasty (1) (明史 一)
Volume 24: History of the Ming Dynasty (2) (明史 二)
Volume 25: History of the Ming Dynasty (3) (明史 三)
Volume 26: History of the Ch'ing Dynasty (1) (清史 一)
Volume 27: History of the Ch'ing Dynasty (2) (清史 二)
Volume 28: History of the Ch'ing Dynasty (3) (清史 三)
Volume 29: History of the Republic of China (1) (民國史 一)
Volume 30: History of the Republic of China (2) (民國史 二)
Volume 31: History of the Republic of China (3) (民國史 三)
Volume 32: History of the Republic of China (4) (民國史 四)

Chinese History of Fifty Centuries

Volume 1. History of Ancient Times

CONTENTS

- Chapter 1. Fu Hsi (伏羲, The Ox-tamer)—The First Chapter of Chinese History
Chapter 2. Shen Nung (神農, The Holy Farmer)—The Founder of China As
An Agricultural Country
Chapter 3. Huangti (黃帝, The Yellow Emperor)—The Greatest Inventor of
Ancient China
Chapter 4. The War of Cho Lu (涿鹿)—The Curtain-raise of China's Wars of
National Defense
Chapter 5. Ts'ang Chieh (倉頡)—The Creation of China's Written Language
Chapter 6. The Three Kings and Five Emperors (三皇五帝)—The Earliest
Descendants of Huangti
Chapter 7. Emperor Yao (堯), The Originator of China's Spiritual Heritage
Chapter 8. Emperor Shun (舜), The Introducer of China's Official Title: *Chung
Hua* (中華)
Chapter 9. Emperor Yü (禹)—The Constructor of China's Earliest Water
Conservancy Works
Chapter 10. The Hsia Dynasty—The Formative Period of National Ethics
Chapter 11. Shao K'ang (少康): A Story of National Rehabilitation
Chapter 12. Cheng T'ang (成湯): The Revolution in Compliance with the Wishes
of Heaven and Man
Chapter 13. Yi Yin (伊尹)—A great Statesman from the Commoners
Chapter 14. The Yin-Shang Period: The Most Splendid Bronze Age in History
Chapter 15. The Oracle Bone Inscriptions—The Immortal Historical Records of
the Shang Dynasty
Chapter 16. Geography, Men and Ideas: A Conclusion of the History of Ancient
Times

Preface to the History of the Ch'ing Dynasty

By Chang Chi-yun (張其昀)

With the advent of the new year of 1961, the Republic of China is entering upon the fiftieth anniversary of her founding. With a view to commemorating this auspicious occasion of our Republic, in accordance with the directions of our national leader President Chiang Kai-shek, and in compliance with the expectations of our fellow-countrymen both at home and overseas, the authors have entrusted themselves with the tremendous and significant task of the compilation of an authorized history of the period of our national life preceding the establishment of the Republic, that of the Ch'ing Dynasty (1644-1911), which proves to be, as they share the common belief, the inalienable responsibility of the nation's academic workers.

It is to be recalled that shortly after the founding of the Republic, a group of scholars, formerly ideologically under the sway of the Empire of the Ch'ing Dynasty, had compiled a gigantic work entitled *Draft History of the Ch'ing Dynasty* (清史稿), the story about the editing of which is told separately in a special article printed after the *Authors' Note* in this book, hence no need for its mention in detail here. Our late national father, Dr. Sun Yat-sen, had remarked, "Since the Chinese Revolution of 1912, the establishment of a democratic government in China has been a universally acknowledged fact." Probably, due to their inadequate comprehension of this point, the writers of the *Draft History* failed to make unbiased and proper descriptions about the great changes in political scenes in modern Chinese history, from the viewpoint of the Republic. At many a point, in their somewhat presumptuous work, they even went so far astray as to make fundamentally fallacious statements, seriously in violation of the constitutional spirit of the Republic. As we all know, this is the chief reason for which the *Draft History* was so long delayed to be published.

After the political unification of the nation, brought about by the successful Northern Expedition achieved by Generalissimo Chiang Kai-shek in 1927, China did not, however, enjoy the fruit of political peace. Instead, she has been undergoing an endless series of national trials and tribulations. Consequently, despite the repeated proposals for compiling an authorized history of the Ch'ing Dynasty raised by many scholars, practically no effort has been made in that regard. Later on, during the

Sino-Japanese War days, when the councillors' meeting of Academia Sinica was convened in Kunming, the author proposed to the meeting that the compilation of the said history be undertaken by the Academia Sinica; however, it was met by the disagreement of the presiding officers of the Academia. The author left the conference in disappointment.

After the author was appointed the Minister of Education of the Republic in 1953, he made new endeavours to effect the compilation of the aforesaid history. Considering that the Academia Sinica has its fixed policy, and that the Institute of the History of the Republic of China (國史館) has its exclusive function of editing the nation's historic documents of contemporary times, he then suggested to the National Academic Council (學術審議委員會), the nation's topmost educational policy-making organ affiliated with the Ministry of Education, to establish the Institute of Chinese Culture to carry on the compilation of the nation's past history, and to set up simultaneously the Chinese Geographical Research Institute for editing the nation's atlas. Unfortunately, in July 1958, just when these proposed institutes were under preparation, his tenure of office expired, and their plans failed to be materialized. In view of the vital importance of these academic agencies to the task of national rehabilitation, he has persistently endeavored to carry out these plans.

In August 1958, the author was instructed by President Chiang Kai-shek to make preparations for the founding of the National War College, which was inaugurated in April 1959. In consideration of the fact that the College is the nation's supreme academic institute, dedicated particularly to advanced studies of political and military strategies, and that in modern times, cultural warfare and political warfare are of no less importance than military warfare, he proposed to President Chiang Kai-shek, who serves concurrently as the Chancellor of the College, that the College take on the compilation of the authorized history of the Ch'ing Dynasty. Upon the approval of this proposal by President Chiang, the author, in his capacity as the Commandant of the College, invited scores of famed scholars to embark on the editorial work, which is mainly based on the blueprint of the *Draft History*, with due rectification of its fallacies and improvement of its shortcomings, and in extensive consultation with the views and opinions of contemporary scholars. The new work is given the official title *The History of the Ch'ing Dynasty* (清史) so as to make complete all of China's past dynastic histories, the last of the available ones of which, up to the moment of the publication of the present work, is that of the Ming Dynasty. This book devised to comprise eight big volumes is expected to be published in full before the Chinese National Day of October 10, 1961. While mindful of the numerous hard-

Appendixes

ships in the undertaking of this task, the author determines to publish the work in the joint names of the National War College and the Institute of Chinese Culture. In so doing, it is in perfect conformity with the highly significant tradition in China since the Sung and Ming Dynasties that the authorized history of a foregoing period is to be compiled by the nation's highest academic institute.

Chinese scholars in the olden days used to lay equal emphasis on the twin tasks of "transmitting to posterity the cultural heritage of the past, and opening up new vistas to that of the future" (繼往開來). In the humble opinion of this author, however, the latter seems to assume even a greater importance than the former. As our primary purpose in compiling this work is to record the old institutions of the Ch'ing Dynasty, the author has refrained from making any unnecessary major alterations of the accounts on such matters in the *Draft History*, while giving full notes to the necessary ones in the *Authors' Note* and the *Epilogue*. The author entertains the belief that in the wake of the publication of the present work, there is still plenty of room for further writings on the same subject by other scholars. Their researches in this realm know no bounds, nor is there any limit to their contributions to this field of Chinese historical study. It is the ardent hope of this author that on the basis of the present work, the nation's scholars in the days to come, by adopting the novel styles of editing and writing of new historiography, and by using all the presently available historical documents, would succeed in producing an ideal new history of the Ch'ing Dynasty.

It is recorded in history that when the academic authorities of the early part of the Ming Dynasty undertook the compilation of *The History of the Yuan Dynasty* (元史), they ceremoniously set up an impressive compilation office at T'ien Chiai Temple (天界寺, literally meaning the Ethereal Temple), in Kinling (金陵, nowadays known as Nanking), with the élite of the nation's intellectuals cordially invited to participate in the grandiose work. In his famous poem depicting this sensational affair, entitled *Lines on the T'ien Chiai Temple* (咏天界寺), Kao Ch'ing-chiu (高青邱 1336-1374, a renowned poet and historian of the Ming Dynasty, who participated in the above-mentioned work) wrote:

Thousands of scholars assembled at the strike
Of the Buddhist temple bell;
And hundreds of lights flashed like a stream
Across the monastic hall mirror.
(萬履隨鍾集。千燈入鏡流)

Incidentally, some six hundred years later, the compilation of *The*

History of the Ch'ing Dynasty takes its headquarters at the Shih Chien Library (實踐圖書館) of this College. Its site on Yangmingshan (Mount Yangming) is a quite place for high learning. The serene countenance of the graceful mountain, tinged with all the splendours of autumn in its prime, and the murmurs of running brooks, accompanied by the chirping of birds, are all immortalized with the compilation of the present work, that is going down into history as a memorable event of our times. The neighing of the horses of autumnal wind across the pine-crested mountain peaks sounds like the deafening roars of the furious anti-Communist tide staged by our enslaved fellow-countrymen behind the Iron Curtain on the China mainland. In quiet meditation, the author is deeply moved in his conscience and sense of responsibility as an historian of the Chinese Republic. Our late national father, Dr. Sun Yat-sen, had laid down a motto for Chinese revolutionary workers: "Let's charter the course of the coming tide, and mould the shape of the new age" (鼓動風潮,創造時勢). Now that we are privileged to have our national leader personally presiding over this College, shall we not exert our utmost to live up to the motto quoted above? As a member of the teaching staff of the College, the author feels greatly honored to work together with so many venerable scholars under the inspiring leadership of its Chancellor, President Chiang Kai-shek. On the eve of the publication of this work, the author puts down these few words to tell the story of how the book has come about, as well as the thoughts that have occurred to his mind upon its completion at long last, and he does so particularly in the hope that the nation's scholars would favour him with helpful advices and counsels on the present work, for his preparation for its revised edition in future.

24th November, 1960,
National War College,
Yangmingshan.

Contents of Chinese Art Treasures, Series A.

Volume I. Ancient Times (c. 3000-221 B.C.)

1. Painted Tomb Pottries (彩畫陶)
2. Lei (white pottery) (饗養雷文白陶鼎)
3. Mythical Creature, Owl, stone carving (石虎 石鳥)
4. Chinese Characters engraved on a Deer Skull (鹿頭刻辭)
5. Oracle Bone (inscribed plastron) (龜甲刻辭)
6. Carved Bone with T'ao-t'ieh design (饗養夔文雕骨)
7. Chi (bronze tetrapod) (鹿鼎)
8. Ho (four-legged bronze vase with T'ao-t'ieh design) (饗養文盃)
9. Lih-chia, bronze tripod wine goblet with T'ao-t'ieh design (饗養文鬲)
10. Chia (with cover), bronze ceremonial vessel (饗養文有蓋罍)
11. Square Ku, bronze wine vessel with T'ao-t'ieh design (饗養文方觚)
12. Ho (in form of elephant), bronze wine pouring vase (象形盃)
13. Kuang, bronze wine vessel (兕觥)
14. Cheü, Bronze libation cup (雷文爵)
15. Jade Halbert (with bronze hilt) (銅柄玉戈)
16. Handled Dagger Axe inlaid with Turquoise (松石鑲嵌玉戈)
17. (a) Deer Plaque (1) (鹿形玉片)
(b) Deer Pendant (2) (鹿形佩玉)
(c) Deer Plaque (3) (鹿形玉片)
(d) Tiger in full round (4) (玉虎)
(e) Dragon Pendant (5) (龍形佩玉)
(f) Goose Pendant (6) (鵝形佩玉)
- (g) Goose Pendant (7) (鵝形佩玉)
- (h) K'uei Pendant (8) (夔形佩玉)
18. Yüeh, bronze axe with T'ao-t'ieh design (饗養文大鉞)
19. Inscription from the bronze Wine Container, in the form of a Unicorn (小臣絳犧尊銘)
20. Hu (wine vase with interwinding dragon design), bronze (夔龍文雙耳壺)
21. Unicorn, bronze (青銅麒麟)
22. Tsun (pottery in form of owl) (鳥形陶尊)
23. Kuei, bronze four-handled food bowl with pointed boss design (百乳文四耳簋)
24. Tsun (wine vessel in form of owl), Bronze (鳥尊)
25. Square Tsun (wine vase), bronze (夔鳳文方尊)
26. Yu, bronze, covered wine jar in form of bird, made by Ta-pao (大保鳥卣)
27. Composite Disc Plaque, Applique (玉飾銅鏡)
28. Tou, bronze ceremonial covered vessel, with design inlaid in gold and two handles on opposite sides, (錯金豆)
29. Fu (bronze ceremonial vessel) (齊陳曼簋)
30. Tiger (bronze wine vessel) (虎形彝)
31. A group of Coins (布、泉)
32. Multi-colored Pottery (彩畫陶)

33. Pi (jade disc with grain design and adorned with dragon design)
(虺龍飾穀文璧)
34. Hu (bronze, a large wine vessel with bulbous body and narrow neck) (方壺)
35. Bronze Mirror (Inlaid with jade and glass, partly gilt) (玻璃玉鑲嵌金銅鏡)
36. (a) Small bronze Mirror (戰國銅鏡)
(b) Small bronze Mirror (戰國銅鏡)
(c) Flat bronze Mirror (戰國銅鏡)
(d) Bronze Mirror (戰國銅鏡)
(e) Thin bronze Mirror (戰國銅鏡)
(f) Thin bronze Mirror with elevated Rim (戰國銅鏡)
37. Sword (bronze, inlaid with stone and bird-styled characters)
(戰國大公子劍吉日劍)
38. Ting (bronze cauldron with dragon design inlaid with gold and silver)
(金銀錯夔龍文鼎)
39. Hu (covered wine vessel with spiral design inlaid with gold and silver)
(金銀錯渦文小壺)
40. Chung (bell with Meander design made by Duke Ch'u) (楚公愛雷文鐘)
41. Lei (bronze vase with a large body, wine container) (蟠虺文罍)
42. Tsei (covered bronze food bowl with geometrical design inlaid with copper wires) (銅錯敦)
43. Supporting leg in form of dwarf inlaid with silver and gold (金銀錯怪獸隅具)
44. Toilet Box (車馬盥)
45. Leaning table (black lacquer) (凭几)
46. Winged cup, wine cup with crescent ears (black lacquer) (羽觴)
47. Tray (1) (black lacquer) (案)
Tray (2) (black lacquer) (案)
48. Paintings on silk (東周帛畫)
49. Writing Silk (copy) (楚帛書)
50. A group of bronze seals in small size (青銅小鈐)

Volume II. Ch'in and Han Dynasties to the Period of three Kingdoms (221 B.C.-280 A.D.)

1. Rubbing of the text found on the counter-weight of steelyard (秦權)
2. Lang Ya-Tai stone carving (calligraphy, rubbing) (琅琊臺刻石)
3. Two Mirrors (秦鏡)
4. Roof Tile
Reliefs with geometric patterns of animals (秦漢瓦當)
5. Bronze Tube with mountain and animal design, inlaid with gold and silver
(飛禽走獸雲氣文筒)
6. Pien-hu
Pilgrim Bottle with geometric design
(鳳凰菱文扁壺)
7. Gilt Bronze Hu (鎏金銅壺)
8. Phoenix with spreading wings painted on the lid of a toilet box
(翔鳳文)
9. A horse trampling on general Ho Chü-pin (stone sculpture) (霍去病墓前石馬)
10. Two Story House (陶樓)
11. Painted Tile (畫像磚)
12. Relief on tile (carriage, rubbing)
(漢磚浮雕)
13. Relief on tile (salt industry)
(漢磚浮雕)
14. Tomb Watcher and Dog
(守墓陶俑及陶狗)
15. Multi-color painted vase in the form of Hu, pottery (彩畫陶壺)

Appendixes

16. Hollow pillar, greyish pottery
(陶柱)
17. Stove, red clay, green glaze with silver iridescence
(陶竈)
18. Granary-jar red clay, dark green glaze
(陶倉)
19. Plaque (a bucking ram) (鎏金銅飾)
20. Elk jade (brownish-yellow, with a trace of red pigment) (麋形雕玉)
21. Ceremonial axe-head, jade
(斧形雕玉)
22. Horse head, jade
(玉馬首)
23. Brocade with design of snow-goose
(雲鵲錦)
24. Brocade with the design of Characters "Han Jen" (韓仁繕)
25. Silk Panel and Embroidery
(菱文羅與雲文繡)
26. Bronze bushel (銅器—新莽嘉量)
27. Stone carving of Lei-Tze-Hou
(萊子侯刻石)
28. Relief on stone, birdlike creature with human face, (rubbing)
(南陽漢畫像)
29. Guard, painted on the wall of tomb chamber (營城子壁畫 衛士)
30. Wall-painting, human figures riding on horses and carriages in procession
(遼寧壁畫 車馬行列圖)
31. Han Documents written on wooden slips (敦煌木簡)
32. Documents of Eastern Han written on wooden sticks from Edsin Gol
(木簡冊形)
33. Lamp with a stand in form of wild goose foot, bronze
(雁足燈)
34. Incense burner with a cover in form of hill, bronze
(博山爐)
35. Two mirrors (青銅鏡)
36. Axle-cap (金銀錯牛首)
37. Belt buckle (鎏金帶鈎)
38. Tally in form of tiger (安國侯虎符)
39. Tomb gate at Yi-nan, Shantung
(沂南漢墓墓門)
40. Stone relief of an Imperial Cortège
(君車刻石)
41. Stone relief on the wall of a temple of Wu's clan (武梁祠畫像)
42. Memorial pillars at the tomb of Kao-I
(高頤闕)
43. Fabulous Bird, relief on the memorial pillars at the tomb of Mr. Shen
(浮雕朱雀)
44. Lion head, relief on the memorial pillars at the tomb of Mr. Shen
(浮雕獅頭)
45. Animals in cloud design, painted on lacquered tray (in part) (雲氣怪獸文)
46. Stories of Filial Piety, painted on lacquered basket (in part) (孝子傳)
47. a. Stele of the inauguration of the First Emperor of Wei (受禪碑)
b. Calligraphy of Chung Yü
(鍾繇還示表)
48. Text of Chinese classics engraved on stone in three styles
(正始三體石經殘石)
49. Bronze drum
(銅鼓)
50. T'ien-Fa-Sheng-Ts'an (monumental stele of the Kingdom Wu, calligraphy of an artist of Wu) (rubbing)
(天發神識碑)

Volume III. Period of Chin to the Period of Northern
and Southern Dynasties (280-589 A.D.)

1. Manuscript of Buddhist Bible, by unknown calligrapher
(西晉人寫道行般若經)
2. Memorial stele of General Ts'uan Pao-chih (振威將軍建寧太守龔寶子碑)
3. Admonitions of the Instructress of the Court Ladies—Lady Pan prevent the attack of a bear
(顧愷之女史箴圖卷)(婕妤當熊)
4. Admonitions of the Instructress of the Court Ladies—hunting scene
(顧愷之女史箴圖卷)(狩獵)
5. Admonitions of the Instructress to the Court Ladies—bedroom conversation
(顧愷之女史箴圖卷)(燕寢清言)
6. Admonitions of the Instructress to the Court Ladies—ladies receive instruction (顧愷之女史箴圖卷)(女史箴姬)
7. a. Hsing-Rang T'ieh
Calligraphy of Wang Hsi-chih
(王羲之行穰帖)
b. Feng-Chu-T'ieh
Calligraphy of Wang Hsi-chih
(王羲之奉橘帖)
8. a. Chung-Ch'iu T'ieh
Calligraphy of Wang Hsien-chih
(王獻之中秋帖)
b. Oh-ch'uen T'ieh
Calligraphy of Wang Hsien-chih
(王獻之鵝羣帖)
9. a. Stele in memory of General K'uang-wu (廣武將軍碑)
b. Memorial stele of Mr. Ts'uan
Calligraphy (rubbing) (龔龍顏碑)
10. Bronze Buddha Figure (gold plated)
(宋元嘉十四年佛像)
11. Sculptured lion
At the tomb of Emperor Ming
(齊明帝安陵石獅)
12. a. Stele in memory of a dead crane
Calligraphy attributed to Tao Hung-ching (rubbing) (焦山瘞鶴銘)
b. Sculptured lion (蕭秀墓前石獅)
13. Lion (one of a pair) (石辟邪)
14. Green glazed model of two-story house
Tomb pottery (綠釉屋樓)
15. Pot of Yüeh ware
Porcelain (越州窯鸞口壺)
16. Chameleon (石怪獸)
17. Defeating the Demons (wall-painting of Tunhuang, cave 428)
(敦煌壁畫—降魔)
18. Warrior in fighting attitude
(戰士陶俑)
19. Square pagoda (九層石塔)
20. Two young women holding hands
(摻手女俑)
21. Horse's head of earthenware
(陶馬首)
22. Stele with seated Buddha in high relief
(石造象)
23. Head of Kuan Yin (龍門佛頭)
24. Buddhist priest, bronze (銅僧像)
25. Altarpiece, gilt-bronze (祭壇佛像)
26. Buddhist stele-Maitreya with two attendant Bodhisattvas (北魏造象碑)
27. Reliefs from a pedestal (曹望情造像)
28. Seated Buddha in the cave No. 8 of Yun-Kang (雲岡第八洞佛龕佛坐像)
29. Pagoda at Sung-yo Monastery
(嵩嶽寺塔)

Appendixes

30. Complete view of Mo tsi-shan stone chamber (麥積山石窟)
31. Paoda-pillars in the cave No. 21 of Yun-kang (雲岡石窟第二十一窟塔柱)
32. Taking the tonsure, part of Buddha's life (wall-painting of Tun-huang, cave 257) (敦煌壁畫—剃髮)
33. Bodhisattva (wall-painting of Tun-huang, cave 263) (敦煌壁畫—菩薩)
34. Buddha figures engraved in the cave No. 133 of Mo-tsi-shan (麥積山石窟第一三三窟造像碑)
35. Two Bodhisattvas, cave 285 (敦煌壁畫—二菩薩)
36. Votive stele, known as the Wetzel stele (二百人還願造象碑)
37. Reverse of a votive stele (武定四年造象碑)
38. Stone votive stele (造象碑)
39. Flying Goddess engraved on the ceiling in low relief (天龍山第二洞浮雕)
40. Porch, cave No. 16 of Tien-lung-shan (天龍山第十六窟窟廊)
41. Dancers and Musicians Wall-painting (壁畫—舞蹈)
42. Flying Celestial playing a long horn, Wall-painting (壁畫—飛天吹角)
43. Tomb attendants (異貌從者俑)
44. Bodhisattva (雲石雕塑)
45. Saddled horse Hard, dark grey tomb figure (俑馬)
46. Scene of hunting Wall-painting (壁畫—狩獵)
47. Wrestlers Wall-painting (壁畫—摔角)
48. Panel of male donors in the Pin-yang Tung at Lung Men (龍門平陽洞造像拓片)
49. Taoist hermit flying on a crane Wall-Painting (壁畫—仙人跨鶴)
50. Outside view of the Cave of Thousand Buddhas (千佛洞外景)

Volume IV. Sui, T'ang Dynasties to the Period of Five Dynasties (581-960 A.D.)

1. Camel White clay, straw-colored glaze (駱駝)
2. Group of four Bodhisattvas Wood, polychromed (四菩薩合像)
3. Epitaph of lady T'ung, rubbing (董美人墓誌)
4. Emperor Tai Tsung of the T'ang Dynasty (Li Shih-min) (唐太宗像)
5. Memorial stele of Monk Yung engraved on the pagoda at Hua-tu Monastery, rubbing (化度寺禪師塔銘)
6. Sakyamuni Buddha, embroidery (釋迦說法圖)
7. King of Tibet Terra cotta in round (藏王松贊岡布像)
8. Avalokitesvara Bodhisattva with a flower bowl (觀世音菩薩)
9. The Diamond Sutra (金剛刻本)
10. Avalokitesvara as the Guide of Souls (引路菩薩)
11. Dancer (tomb figure) (舞俑)
12. The "Chi Ling Sung" or Praise of the

Chinese Culture

- Vagtails, birds emblematic of the Fraternal Love (鸛鴒頤)
13. Epitaph to Yen Chi-ming
Calligraphy of Yen Chen-ch'ing
(顏真卿祭姪稿)
14. Manuscript of the Lotus Sutra from Tunhuang caves (敦煌寫經卷子)
15. Spirit Sarcophagus, stone sculpture
(佛家骨灰藏器)
16. The Colossal Buddha, accompanied by two Bhikshus and two Bodhisattvas,
(龍門石佛)
17. Court musicians (宮樂圖)
18. Kuan-Yin in bronze (銅觀音)
19. The archery contest
Relief from the Yun-kang caves
(雲岡石刻—比箭)
20. Buddha meeting the sick man
Relief from the Yun-kang caves
(雲岡石刻—佛與病人)
21. Avalokitesvara, stone statue from the Yun-kang caves (雲岡石佛)
22. Stone figure of a Bodhisattva
(石佛造像)
23. Standing Bodhisattva, marble
(立佛石像)
24. Votive tablet, baked clay
(造像磚)
25. Sheep head, stone sculpture
(石刻羊頭)
26. Celestial King bringing a child
(送子天王圖卷)
27. Marble lion (石獅)
28. Lion, bronze, with traces of gold plating
(銅獅)
29. Ewer, marbled ware
(瑪瑙文陶壺)
30. Mirror with grapes and animal design
bronze
(鳥獸葡萄鏡)
31. Three colored ceramic plate (pottery)
(三彩陶盤)
32. Square tile of grey pottery with richly figured decor in low relief, painted in unfired colours (blue, pale green and vermillion) (彩畫磚)
33. Vase with designs of plum-flowers,
Bi-color pottery
(梅花文瓶)
34. San-T'sai (three-colored) ceramics
(三彩陶瓶)
35. Gold dish (金盤)
36. Wooden chest (金漆木匣)
37. Panel (織品)
38. Design for an embroidery on silk, partially executed in king fisher feathers (織錦)
39. Standing horse,
White clay, unglazed, harness painted
(立馬)
40. Camel and Man (駱駝及男俑)
41. Beauties under peach-tree (樹下美人)
42. Hsuan Tsang in pilgrimage (玄奘法師)
43. Niso Choshin (二祖調心圖)
44. Sailing on the river after snow,
by Kuo Chung-shu
(郭忠恕雪霽江行圖)
45. Fishing on a snowy day (雪漁圖)
46. Landscape by Tung Yuan,
Wallscroll
(董源龍宿郊民圖)
47. Seeking Truth in Autumn mountains
by Chu Jan, wallscroll
(巨然秋山問道圖)
48. Interior view of the tomb of Wang Chien (王建墓內景)
49. Ta-yen pagoda at the T'ze-Eng Monastery (慈恩寺大雁塔)
50. Old tower of the Inkiang Temple at Anking (安慶迎江寺古塔)

Volume V. Northern Sung Dynasty (960-1127 A.D.)

1. Portrait of Emperor T'ai Tsu
(Chao K'uang-Yin)
(宋太祖趙匡胤像)
2. Dove at a branch of peach blossoms,
by Emperor Hui Tsung
(宋徽宗桃鳩圖)
3. Calligraphy by Emperor Hui Tsung
(宋徽宗法書)
4. Chimonanthus and Birds by Emperor
Hui Tsung (宋徽宗臘梅山禽圖)
5. On the splendour of the Palace Garden
by Emperor Hui Tsung
(宋徽宗書節錄官苑壯麗記)
6. Snow-covered landscape (wall scroll)
by Fan Kuan (范寬雪山蕭寺圖軸)
7. Early Spring (Wall scroll)
by Kou Hsi (郭熙早春圖軸)
8. Landscape by Kou Hsi
(郭熙雲煙攬勝)
9. Trees on a winter plain by Li Ch'eng
(李成寒林平野圖)
10. Winter landscape by Li Ch'eng
(李成瑤峯琪樹圖冊)
11. Snow-capped cliffs, by Yen Su
(燕肅寒巖積雪圖軸)
12. Monkeys (part) by I Yuan-chi
(易元吉聚猴圖)
13. Calligraphy by Wang An Shih
(王安石楞嚴經真迹)
14. Bamboo by Wen T'ung (Yu-ko)
(文同墨竹)
15. Bamboo (wall scroll)
by Wen T'ung (文同墨竹圖)
16. Calligraphy and poem by Su Shih
(蘇軾寒食帖)
17. Colophone to the calligraphy of Su Shih
by Wong T'ing-chien
(黃庭堅寒食詩卷跋)
18. A pair of mandarin ducks in an
autumn rivulet by Hui Ch'ung
(惠崇秋浦雙鴛圖)
19. Calligraphy and poem of Mi fei
(米芾苕溪詩卷)
20. Calligraphy of Ts'ai Ching in corres-
pondence style (蔡京書跡)
21. A group of children at play (嬉嬰圖)
22. Landscape (Yen-Kiang-Tieh-Chang
Tu) by Wang Hsien
(王詵煙江疊嶂圖)
23. General Kuo Tzu-Yi meeting the Ugurs
by Li Kung-lin
(李公麟免胄圖)
24. Yuima
by Li Kung-lin (Li Lung-mien)
(李公麟維摩圖)
25. Lao Tzu riding on ox
by Chao Pu-chih
(晁補之老子騎牛圖)
26. Plum Blossoms by Yang Wu-chiu
(楊無咎寒梅圖)
27. Three swimming fish,
by Liu Ts'ai (劉案畫魚)
28. Spring festival on the river of Pien
by Chang Tse-tuan (detail of the
Lookout Tower)
(張擇端清明上河圖 (一) 汴梁城樓)
29. Spring festival on the river of Pien
by Chang Tse-tuan (detail of the
Rainbow Bridge)
(張擇端清明上河圖 (二) 汴梁虹橋)
30. Vase of Ting Yao (定窯瓶)
31. Bowl with moulded design of phoenixes
and flowers, ting ware
(定窯鳳凰花卉印文碗)
32. Vase, moulded pattern, ting ware
(定窯印花瓶)
33. Dish of Ting Yao (定窯盤)
34. Bulb-bowl porcelain, with transmuta-
tion red glaze
(鈞窯洗)

35. Vase in the shape of a lotus bud
(鈎窯蓮苞形瓶)
36. Pillow with carved decoration,
T'zu-chou type (磁州窯瓷枕)
37. Large basin with very low circular foot,
Tz'u Chou type of stoneware
(磁州窯瓷盆)
38. Vase with green glaze over a black slip
carved with peonies,
Tz'u-chou ware
(磁州窯雕釉花卉瓷瓶)
39. Pot
Stoneware, Tz'u-chou type
(磁州窯龍鳳罐)
40. Porcelain pillow, ping-yang ware
(平陽窯瓷枕)
41. Square Hu
Kuan ware (官窯方壺)
42. Beaker (Ku) of dark-bodied ware, with
light greenish blue, crackled glaze
Kuan ware (官窯瓷觚)
43. Funerary urn (葬罐)
White clay, light blue glaze, decorated
with dragons, animals and figures in
relief
44. Wooden figure of Kuan-yin (木雕觀音)
45. Painted and carved wooden
Bodhisattva, Kuan-yin (彩畫木刻觀音)
46. Complete works of Su Shih
Large characters of Mei-shan
Block printing (蘇文忠公文集書影)
47. Confucius and disciple Yen-hwei
Stone engraving (孔子顏回石刻)
48. Incised slab with figure of Kuan-yin
(宋人摹吳道子觀音像石刻)
49. Iron Pagoda at Yu-kao Monastery of
Kaifeng, Honan, with glazed brick in
the color of iron, constructed in the
reign of Ching-li
(開封祐國寺鐵塔)
50. Watching tower, Kai-yuan Monastery,
Tien-hsien, Hopei (開元寺料敵塔)

Volume VI. Southern Sung Dynasty (1127-1279 A.D.)

1. Calligraphy by Emperor Kao Tsung
(宋高宗書陳旌丘卷)
2. A Picture of Chung K'uei
by Emperor Hsiao Tsung
(宋孝宗御筆鍾馗圖)
3. Buddha,
Painted by Empress T'zu Lieh, wife
of Emperor Kao Tsung
(慈烈皇后御筆南無彌勒菩薩像)
4. Calligraphy of Wu Chu (in cursive
style) (吳琚詩帖冊)
5. Colophone at the end of "Clouds
Over the Hsiao and Hsiang Rivers"
by Mi Yu-jen
(米友仁瀟湘白雲圖跋)
6. Mountains and Clouds
by Mi Yu-jen
(米友仁雲山圖卷)
7. Landscape, by Mi Yu-jen
(米友仁遠岫晴空圖)
8. Men in boat, by Ma-kuei
(馬遠舟乘人物圖)
9. Snow scene by Ma Yuan (馬遠雪圖)
10. Landscape with barren willow
Attributed to Ma Yuan
(馬遠山水執扇)
11. Mountain peaks, (part of a landscape
scroll) by Ma Yuan
(馬遠山水卷)
12. Landscape in rain, by Ma Yuan
(馬遠雨中山水圖)
13. Landscape, by Hsia Kuei
(夏圭山水圖軸)
14. Boat moored at river side,
by Hsia Kuei
(夏圭江頭泊舟圖)

Appendixes

15. River scenes, by Hsia Kuei
(夏圭溪山清遠圖)
16. Landscape "Sung-Yat-K'e-Hua T'u,"
Painted by Hsia Kuei
(夏圭松屋客話圖)
17. Landscape with mountain and river
by Hsia Kuei (夏圭山水圖)
18. Ancient trees and stream
by Ma Ho-chih
(馬和之古木流泉圖冊)
19. Hermit fishing on a stream
by Li T'ang
(李唐清溪漁隱圖)
20. A village doctor at work (李唐灸艾圖)
by Li T'ang
21. "Wen Chi Kuei Han T'u" (part)
(Returning of Miss Tsai to Han Court)
Painted by Ch'en Chu Chung
(陳居中文姬歸漢圖)
22. Pictorial representation of Tu Fu's
poem painted by Chao Kuei
(趙葵杜甫詩意圖)
23. Dragon (牧溪龍圖)
by Mo-chi
24. Lao Tze by Mo-chi
(牧溪老子圖)
25. Rokuso (detail) by Liang K'ai
(梁楷六祖截竹圖)
26. Li Pei taking a walk by Liang K'ai
(梁楷李白行吟)
27. Ink portrait of an Immortal by Liang
K'ai (梁楷潑墨詩人圖冊)
28. Bony Steed by Kung K'ai
(龔開駿骨圖卷)
29. The Quail by Li An-chung
(李安忠鶉圖)
30. The Mountains by Li-sung
(李嵩仙山瑤壽圖)
31. "Mu Niu T'u" by Yen Tzu-p'ing
(閻次平牧牛圖) (The cowherd and the
buffalo)
32. Daffodil by Chao-Meng-chien
(趙孟堅水仙圖)
33. Orchids by Cheng Ssu-hsiao (So-nan)
(鄭思肖畫蘭卷)
34. Portrait of Priest Wu-shun (無準像)
35. Head of a woman sun-baked mud
(泥塑婦人像)
36. Lohan, iron (鐵鑄羅漢像)
37. Head of a Bodhisattva, iron (鐵鑄菩
薩像)
38. Bowl with a design of peony in red
color (赤繪牡丹文碗)
39. Tea bowl with black glaze spotted in
red, on a dark brown body (建窯油
滴碗)
40. Open work vase
Lung-Chüen ware
(龍泉窯玲瓏碗)
41. Basin
Lung Ch'uan celadon (龍泉窯瓷盤)
42. A Synopsis of history of Later Han, by
Fan Yeh (後漢書影)
43. Block printing,
A synopsis of history from Chou to
Sung Dynasties (資治通鑑書影)
44. Stone tower at Ch'uan Chow of Fukien
(泉州雙石塔)
45. Stone pagoda at Ling-yin Monastery
of Hangchow (靈隱寺雙石塔)
46. Autumnal flowers (detail),
Tapestry, hanging Scroll
(宋刻絲崔白三秋圖軸)
47. Group of Taoist Immortals, tapestry,
Hanging Scroll (宋刻絲八仙介壽圖軸)
48. Peaches and Swallows,
Tapestry, hanging scroll
(宋刻絲蟠春燕圖)
49. Plum, Bamboo and Parrot,
Embroidered on white silk, panel (宋
繡梅竹鸚鵡)
50. Long life with rising sun (detail),
Tapestry, long Scroll
(宋刻絲迎陽介壽卷)

Volume VII. From Liao to Yuan Dynasty (907-1368 A.D.)

1. Kuan-yin Pavilion at the Tu-lo Monastery
Chi-hsien, Hopei (獨樂寺觀音閣)
2. Green glazed pot
Ch'ien-wa ware
(乾瓦黑綠釉鷄冠壺)
3. Ceiling of Great Hall
Kai-yuan Temple
(河北易縣毘盧殿藻井)
4. Wooden pagoda at Fu-kung Monastery,
Ying Hsien, Shansi
(山西應縣佛宮寺釋迦木塔)
5. Pagoda at Yun-chu Monastery,
Chou Hsien
(河北涿縣雲居寺塔)
6. Side view of Ta-ming-ch'en tower,
Ning-ch'en Hsien, Jehol
(熱河寧城大名城大塔南面)
7. Stone pillar with thousand Buddhist
figures (遼多寶千佛幢)
8. Painted Lohan, wood engraving (木雕
彩匣羅漢)
9. Manuscript of Sutra, block printing
(新刊補註銅人膽穴鍼灸圖經)
10. Emperor T'ai Tsu (Genghis Khan) of
Yüan Dynasty (元太祖成吉思汗像)
11. Bronze mirror with dragon design
(雲龍紋鏡)
12. Handscroll painting by Chao Meng-
fu (趙孟頫馬)
13. Handscroll painting by Chao Yung
(趙雍馬)
14. Handscroll painting by Chao Lin
(趙麟馬)
15. Bamboo, Rock and Old Tree
by Chao Meng-fu
(趙孟頫畫木竹石圖)
16. A bamboo grove in mist
by Kuan Tao-sheng
(管道昇山水圖)
17. The Han Palace by Li Yang-chin (李
容瑾漢苑圖)
18. Trees and Rocks by Ch'en Lin
(陳琳樹石圖)
19. Boating in the mountain stream
by Ts'ao Chih-pai
(曹知白溪山泛艇圖)
20. Bamboos, Trees, and Rocks
by Li K'an
(李衍修篁樹石圖)
21. Fairy land by Huang Kung Wang (黃
公望仙山圖)
22. Ancient Trees and Flying Cascades
by Chang Shun-tzu
(張舜咨古木飛泉圖軸)
23. Music under trees by Chu Te-jun
(朱德潤林鳴琴圖)
24. Bamboo and Rock by Wu Chen (吳
鎮竹石圖)
25. Old Fisherman by Wu Chen (吳鎮漁
父圖)
26. Landscape by Ni Tsan (倪瓚容膝齋圖)
27. Hills in the rain by Kao K'e-kung
(高克恭雨山圖)
28. Bamboo by Ko Chiu-ssu (柯九思橫竿
晴翠圖)
29. "Wei Lo Siao Yin T'u"
Handscroll, by Wang Mung
(王蒙惠麓小隱圖卷)
30. Hermitage by Wang-mung (王蒙青卞隱
居圖)
31. "Wan Ch'i T'u" Bamboos by Ku An
(顧安晚節圖)
32. Old plum tree by water by Wang-men
(王冕照水古梅圖)
33. Football by Chien-hsuan (錢選蹴鞠圖
卷)

Appendixes

- | | |
|---|--|
| <p>34. Bamboo by Tan-chih-jui (檀芝瑞竹圖)</p> <p>35. Mountain cottage in autumn by Lu-kuang (陸廣山房秋霽圖)</p> <p>36. Bamboo by Sung Ke (宋克萬竹圖)</p> <p>37. Poems written by Ni Tsan (倪瓚手書詩稿)</p> <p>38. Calligraphy by Chao Mêng-fu (趙孟頫書法)</p> <p>39. Calligraphy by Wang Meng (A colophon of the painting of Three Horses by Chao Mêng-fu) (王蒙趙氏畫馬卷跋語)</p> <p>40. On cursive styled calligraphy (part one), written by Hsienyü Shu (鮮于樞論草書)</p> <p>41. A Colophon written by Ouyang Hsuan (歐陽玄跋陸東之文賦)</p> <p>42. A personal letter written by Nao-nao (康里夔典彥中管勾書)</p> <p>43. A colophon to Lu Chien-chieh's essay,</p> | <p>Written by Chieh Hsi-sze (揭傒斯跋陸東之文賦)</p> <p>44. A poem written by Chang Yu (張雨壽星院按樂詩)</p> <p>45. Ivory relief, a yak (象牙雕殘片)</p> <p>46. Platform over the wall gate of Chu-yung-kuan, Yin-Ch'ing, Hopei (居庸關雲臺)</p> <p>47. Manuscript of Dimond Sutra Block printing (元至正間資福寺刊金剛般若波羅密經)</p> <p>48. Portrait of Confucius Block printing (新刊素王事紀魯司寇像)</p> <p>49. Catus of Yun-chow Catalogue of herb medicine Woodcut (大觀本草插圖筠州仙人掌草)</p> <p>50. Collected works of Tseng Kung Block printing (大德丁思敬南豐刊本元豐類稿)</p> |
|---|--|

Volume VIII. Ming Dynasty (1368-1644 A.D.)

- | | |
|--|---|
| <p>1. An Imperial Order to Sung Na Written by Emperor T'ai-Tsu (明太祖書敕)</p> <p>2. Wu Lian Tien, beamless hall at Lin-kou Monastery of Nanking constructed with bricks (靈谷寺無梁殿)</p> <p>3. Memorial Pillar and Front Hall at the royal tomb of Ming Dynasty (長陵碑亭及華表)</p> <p>4. Bird's eye view of the Ancestors Worship Temple, constructed during Ming Dynasty and modified in Ch'ing Dynasty (萬曆太廟鳥瞰圖)</p> <p>5. "Yen Chu T'u" Bending Bamboo by Wang Fu (王紱偃竹圖)</p> | <p>6. "Sung-Chuan-Chu-Shih-T'u" Bamboos and Springs (part 1) by Hsia Ch'ang (夏昶松泉竹石圖)(一)</p> <p>7. "Sung-Chuan-Chu-Shih-T'u" Bamboos and Springs (part 2) by Hsia Ch'ang (夏昶松泉竹石圖)(二)</p> <p>8. "Ho Ching Shih I T'u" After the poem of Lin Ho-ching by Wu Wei (吳偉和靖詩意圖)</p> <p>9. Wild Flowers and Pheasants by Lu Chi (呂紀草花野禽圖)</p> |
|--|---|

10. Plum Blossoms by Chen Hsien-chang
(陳憲章梅花)
11. Flowers, Birds and Insects
by Sun Lung
(孫龍花鳥草蟲)
12. Scenic Resorts in Wu Hsien
by Shen Chou
(沈周吳中名勝)
13. The Chen-Shang Studio (part 1)
by Wen Cheng-ming
(文徵明真賞齋圖)(一)
14. The Chen-Shang Studio (part 2)
by Wen Cheng-ming
(文徵明真賞齋圖)(二)
15. "Ku Mu Yu Huang T'u"
Old Trees and Bamboos
by T'ang Yin
(唐寅古木幽篁圖)
16. "Tung Siao Shih Nu T'u"
A Lady playing the flute
by T'ang Yin
(唐寅洞簫仕女圖)
17. Conversation under T'ung tree
by Ch'iu Ying
(仇英桐陰清話圖軸)
18. Pine-tree and Chrysanthemums
by Chen Tao-fu
(陳道復松竹圖軸)
19. "Tsa-Hua-T'u" Flowers by Hsu Wei
(徐渭雜花圖)
20. The Fair Rabbit by Ts'ui Tzu-chung
(崔子忠長白仙踪圖)
21. Camellias among rocks by Ch'en
Hung-shou
(陳洪綬卷石山茶圖)
22. Miscellaneous Paintings by Ch'en
Hung-shou (陳洪綬雜畫)
23. A Colophon on Mi Fei's calligraphic
works, written by Li Tung Yang
(李東陽米書離騷經跋尾)
24. "Shuang Lin Chiu Ssu T'u"
Autumn thoughts in a forest wood
By Tung Ch'i-ch'ang
(董其昌霜林秋思圖)
25. Landscape scroll
by Li Liu-fan (李流芳山水冊)
26. Autumnal Mountains by Yang Wen-
tsung
(楊文聰秋林遠岫圖)
27. Calligraphy of Fu Shan, wallscroll
(傅山七言絕句)
28. Poems by Huang Tao-chou (黃道周
詩迹)
29. Vegetable Field by Huang Tao-chou
(黃道周墨菜圖卷)
30. Landscape by Ni Yuan-lu (倪元璐
山水)
31. Landscape by Chang Jui-tu (張瑞圖
拔嶂懸泉圖)
32. Landscape by Wang-to (王鐸山水圖)
33. Rectangular Flask (青花長方瓷瓶)
34. Jar, Hsuan Te period (宣德青花瓷
瓷瓶)
35. Bowl, Hsuan Te period (decorated
in enamel colors)
(宣德珠瑯彩碗)
36. Dish, Ch'eng Hua period (成化青花
瓷盤)
37. Vase in hexagonal form,
Cheng Te period
(正德青花六角瓷瓶)
38. Goblet, Chia-ching Ware (嘉靖孔雀
綠雷文觚)
39. Ewer, German silver mount made
in Erfurt about 1579 A.D.
Wan Li period
(萬曆青花瓷壺)
40. Hexagonal blue and white beaker
(萬曆青花瓶)
41. Lohan, glazed pottery (羅漢像)

Appendixes

42. Buddha Figures at Pan Ken Monastery in Kiang-chih, Moulded clay
(江孜班根寺虛空無垢菩薩泥塑圓雕)
43. Bowl and Cup-stand (雕漆盃及盃把)
44. Copper incense burner of Hsüan Te (宣德銅爐)
45. Cloisonné Enamel (景泰藍)
46. Complete works of Tsao Tze-chih
Movable type printing
(明初九行活字本曹子建集書影)
47. "Ch'in-Lou-Yuen-yü" (short stories)
Compiled by Fan Wu, illustrated by Chang Chi
(青樓韻語廣集書影)
48. Stationary paper—butterfly, painted by Shih-chu-chai
Series No. 7
Block printing
(十竹齋箋譜—夢蝶)
49. Catalogue of ink
Illustration of "Nine Sons" pattern on ink by Fang Yu-lu (方子魯墨譜九子墨)
50. "Shan-Tsai-T'u-Hwei"
Wrestling, block printing (三才圖會插圖一角觥圖)

Volume IX. Ch'ing Dynasty (1) (1644-1912 A.D.)

1. Porcelain saucer dish, decorated in underglaze blue on a coffee ground, K'ang-Hsi period (康熙畫龍盤)
2. Ching-te Chen porcelain painted in underglaze cobalt blue, K'ang Hsi period (康熙青花瓷瓶)
3. A pair of Porcelain Vases, K'ang Hsi period (康熙白地朱花瓶)
4. Vase, painted with stylized lotuses in underglaze blue, K'ang Hsi period (康熙青花瓷瓶)
5. Vase, painted with birds and plum-blossom, black ground, K'ang Hsi period (康熙五彩大瓶)
6. Colossal Vase of porcelain K'ang Hsi period (康熙五彩大瓶)
7. Pilgrim Bottle (pien hu) with famille rose enamels, Yung Cheng period (雍正五彩花鳥大瓶)
8. Flower Vase, multicolored peonies Yung Cheng ware (雍正粉彩牡丹天球瓶)
9. Ewer, decorated in underglaze blue in the Hsuan Te style, Yung Cheng period (雍正仿宣德水壺)
10. Vase with sang-de-boeuf glaze Ch'ien Lung period (乾隆祭紅瓶)
11. Hexagonal Vase, Ch'ien Lung period (乾隆六角瓷瓶)
12. Bowl, Ch'ien Lung period (乾隆瓷碗)
13. Ching-te Chen porcelain, Ch'ien Lung period (乾隆青花瓷瓶)
14. Porcelain Vase, Ch'ien Lung period (乾隆五彩瓷瓶)
15. Altar Set, Incense burner, Flower vases, Dricket candlesticks, painted in underglaze blue, Ch'ien Lung period (乾隆青花瓶—香爐, 花瓶, 燭臺)
16. Vase, Ch'ien Lung period (乾隆粉地瑤瑯瓷瓶)
17. Vase, Ch'ien Lung period (乾隆古月軒瓷瓶)

18. Vase, with decoration in applied relief,
Ch'ien Lung period
(乾隆仿古銅器瓶)
19. Lantern, with pierced decoration,
painted in enamel colors of the famille
rose, Ch'ien Lung period
(乾隆粉地五彩磁燈)
20. Gourd-shaped Vase, Ch'ien Lung
period (乾隆葫蘆瓷瓶)
21. Vase decorated in opaque enamels
Tao Kuang period
(道光瓷瓶)
22. Bodhidharma crossing the Yangtse
upon a reed by Emperor Shunchih
(順治帝繪達摩渡江)
23. Landscape and Flowers (part 1)
by Chu Ta
(朱耷山水花卉冊) (一)
24. Landscape and Flowers (part 2)
by Chu Ta
(朱耷山水花卉冊) (二)
25. Mountains after rain
by Shih T'ao
(石濤幽泉殘雨圖)
26. "Chu-Shih-T'u"
Bamboos and Rocks
by Shih T'ao
(石濤竹石)
27. Landscape by K'un-ts'an
(髡殘山水) (石谿)
28. "Ts'ang-Ts'ui-Lin-Tien-T'u"
landscape (髡殘蒼翠凌天圖)
by K'un-ts'an
29. Landscape by Hung Jen
(漸江山水) (弘仁)
30. An old tree by Hung Jen
(弘仁) (漸江古柯寒篠圖)
31. Landscape (吳偉業山水)
by Wu Wei-yeh
32. "Shia-Shan-Fei-Pu-T'u"
Summer Mountains, by Wang
Shih-min (王時敏夏飛瀑圖)
33. "Chi-Shan-Sung-Siu-T'u"
Landscape, by Wang Chien
(王鑑溪山聳秀圖)
34. Secluded dwellings by Wang
Yuan-ch'i (王原祁林壑幽栖圖)
35. Landscape by Wang Hui (in the style
of Kuan Tong)
(王翬臨關仝山水)
36. Landscape (in the style of Wu Ch'ang-
shu) by We Li
(吳歷仿吳鎮山水圖)
37. Landscape by Yün Shou-p'ing
(惲壽平山水)
38. Fishes among waterweeds by Yün
Shou-p'ing (惲壽平藻魚)
39. Plants of Good Omen by Long
Shih-ning (郎世寧聚瑞圖)
40. Painting with fingers
by Kao Feng-han
(高鳳翰指畫冊)
41. Lotus in the wind by Li Shan
(李鱓風荷圖)
42. Plum flowers by Li Fang-ying
(李方膺梅花)
43. Arhant by Chin-nung
(金農畫羅漢)
44. Narcissus by Huang Shen
(黃慎水仙)
45. Flowers (part 1) by Huang Shen
(黃慎花卉)
46. "Ch'uan-Feng-Sueh-Chi"
Landscape by Huang Ting
(黃鼎羣峯雪齋)
47. "Hsiang-Tan-Chui-I-T'u"
Bamboos and Orchids
Painted by Lo P'in
(羅聘湘潭秋意圖)
48. Album of landscapes by Kung Hsiang-
shu (龔賢山水冊)
49. "Chu-Shih-T'u"
Bamboos and Rocks
by Cheng Hsieh (鄭燮竹石圖)
50. "Tao-Hua-Yuan-Yang-T'u"
Peach Blossoms and the Mandarin
Ducks by Hua Yen
(華岳桃花鴛鴦圖)

Volume X. Ch'ing Dynasty (2) (1644-1912 A.D.)

1. Report on the suppression of Taiwan Revolt (乾隆刻絲平定臺灣方略卷)
2. Poem and calligraphy by Wang Wen-chih (王文治題潘蓮集畫冊詩)
3. Calligraphy by Teng Shih-ru (鄧石如五言絕句)
4. Calligraphy by Pao Shih-ch'en (包世臣爭座位帖句)
5. Calligraphy by Liang Hsien (梁繼草書帖)
6. Calligraphy by Yi Ping-shou (伊秉綬五言二句行草扁額)
7. Calligraphy in the style of Wang Hsi-che by Liu Yung (劉墉臨十七帖)
8. Calligraphy by Ch'ien Li (錢澧楷書中堂)
9. Calligraphy by Chen Hung-shou Wallscroll (陳鴻壽行書軸)
10. Calligraphy in the style of Han by Ho Shao-chi, (何紹基漢八分書)
11. Calligraphy by Chao Chih-ch'ien (趙之謙臨古碑)
12. Calligraphy by Wu Ch'ang-shih (吳昌碩石鼓文)
13. "Yin-chieh-kwei-chêng" Publication of the Tai-p'ing Rebellious Government, issued in the year XI of the rebellion (英傑歸真影本)
14. Marcopolo Bridge at Wan-ping, Hopei province (盧溝橋)
15. Tile-capped porcelain wall decorated with nine dragons in high relief, Pei Hai Garden, Peiping(皇垣門前九龍壁)
16. The Meridian Gate of the Forbidden City, Peiping (紫禁城午門)
17. "P'i Yung" The main part of Imperial Academy, Peiping (國子監辟雍)
18. The Chinese National Observatory, Peiping (北平觀象臺方位儀)
19. Worship Hall situated at Imperial Palace, Peiping (排雲門內望佛香閣)
20. Fu Hsiang Pavilion of the Summer Palace, Peiping (頤和園排雲殿佛香閣)
21. Part of ruins of Yuan-min-yuan, destroyed during Boxer Uprings (圓明園長春園西洋樓殘迹)
22. Center of ceiling of Heaven's Altar Peiping (天壇祈年殿藻井)
23. Marble boat in the Summer Palace, Peiping (頤和園清晏舫)
24. The Kunyuan, or Civil Official Examination Hall, in Nanking (南京秦淮貢院)
25. The throne room of an Empress at Ying T'ai, or Ocean Terrace, Peiping (瀛臺)
26. Ch'ung Island of Pei-hai, part of the Imperial Summer Palace, Peiping (北海瓊島)
27. The ruins of the Yuan Ming Yuan, Peiping (圓明園遺址)
28. Interior view of Mosque at Sian, Shansi Province (西安清真寺內部)
29. Bird's eye view of Lasa, Tibet (拉薩鳥瞰)
30. Pagoda at the Shih Huang Monastery, Tibet (西黃寺班禪喇嘛塔)
31. Private garden at Suchow, Kiangsu province (蘇州拙政園)

Chinese Culture

32. Private garden at Wu Hsien, Kiangsu province (江蘇吳縣木瀆羨園)
33. Woolen pile carpet (毛質彩色地氈)
34. Incense-burner and cover, with eight loose ring-handles jade, "Mutton-fat" white (雕玉香爐)
35. Table-screen dark green jade (乾隆雕玉插牌)
36. Wool carpet
18th century
(乾隆地氈)
37. Imperial robe, 18th century
(乾隆龍袍)
38. Brush holder (木雕筆筒)
39. Ivory carving (象牙雕件)
40. Carved bamboo root, in shape of a water holder (竹根雕筆洗)
41. Casket on four wheels
Ch'ien-lung period (乾隆雕漆車)
42. a. Incense burner in form of fish (香爐)
b. Teapot with prunus sprays in relief (茶壺)
c. Water vessel in form of a peach-shaped cup with peach attached (水罐)
43. Bed, sculptured and lacquered (美術工藝一床)
44. Wooden folding arm-chair (美術工藝一椅)
45. Six-leaved movable screen, blackwood decorative panels (美術工藝一屏風)
46. Wooden arm-chair and round table, lacquered (美術工藝一桌椅)
47. Screen, (屏風)
48. Wooden cabinet (美術工藝一櫥)
49. Wooden table, lacquered (美術工藝一案)
50. "Sze-tze Lou" Puppet Show in Peiping (北平皮影戲—獅子樓)

A Bibliography on Chinese Art Treasures

Compiled by the Institute of Chinese Culture

GENERAL WORKS

1. Ashton, Leigh and Basil Gray, *Chinese Art*. London, Faber, 1935, 144 plates.
2. Burling, Judith and Arthur, *Chinese Art*. New York, The Studio Publications, Inc, 1953 (Third edition, April, 1955), 120 pls.
3. Burlington Fine Arts Club, *Catalogue of A collection of Objects of Chinese Art*. London, Burlington Fine Arts Club, 1915, 56 pls.
4. Bushell, Stephen W., *Chinese Art*. London, Victoria and Albert museum, 1919, 2 vols. 239 pls.
5. Carter, Dagny, *Four Thousand Years of China's Art*. N.Y., Ronald, 1951, 236 pls.
6. Central Arts College, Dept. of Useful Arts, *Pei-Ping P'i ying* (北平皮影) Peiping, People's Fine Arts Press, 1953, 15 pls.
7. Cheney, Sheldon, *A New World History of Art*. New York, Viking, 1956, 527 pls.
8. Cheng Chen-to, *Wei ta di yi shu chuan t'ung tu lu* (Great heritages of Chinese art illustrative plates.) (偉大的藝術傳統圖錄) 2 vols. Shanghai, Shanghai Publishing Co., 1951, 158 pls.
9. *Collection of World Fine Art* (part of China) Tokyo, Japan, 1952, 4 vols 1432 pls.
10. Crane, Louise, *China in Sign and Symbol*. Shanghai, Kelly and Walsh, 1926, 47 pls.
11. Davidson, J. Leroy, *The Lotus Sutra in Chinese Art*. New Haven, Yale University, 1954, 40 pls.
12. *Encyclopedia of World Art*, Vols: I. II. III. New York, Toronto, London, McCraw-Hill Book Company, Inc. 1032 pls.
13. Ferguson, John C, *Survey of Chinese Art*. Shanghai, Commercial Press, 1940, 222 pls.
14. Fry, Roger and others, *Chinese Art*. London, Tonbridge printers Ltd, 1935, 85 pls.
15. Grousset, Ren'e, *L'art De L'extreme Orient*. Paris, Librairie Plon, 1950, 15 pls.
16. Hackin, J., *Recherches Archeologiques en Asie Centrale*. Paris, Les Edition D'art Et D'histoire. 1936, 26 pls.
17. Hajek, Lubor, *Chinese Kunst*. Prag, Tschechoslowakischen Museen, 1954, 240 pls.

18. Horvath Tibor, *The Art of Asia*. Budapest, Fine Arts Foundation, 1954, 112 pls.
19. Joint Administration of National Museums and Libraries, *Chung hua wen wu chi cheng* (Collection of Chinese antiquaries.) (中華文物集成) 5 vols. Taichung, 1954, 500 pls.
20. Leth, Andre, *Chinese Art*. Copenhagen, Nyt Nordisk Forlag, 1953, 64 pls.
21. Levi, M. Sylvain, *Ars Asiatica XIV, Peintures Chinoises Et Japonaises*. Paris, Les Editions G. Van Oest. 1929, 64 pls.
22. Li Chi, *The Beginning of the Chinese Civilization* (中國文明的開始), Seattle, University of Washington Press, 1957, 50 pls.
23. Maspero, Henri, *Les Documents Chinois*. London, the Trustees of British Museum. 1953, 40 pls.
24. Needham, Joseph, *Science and Civilization in China V. I*, London, Cambridge, 1954, 36 pls.
25. Palmgren, Nils, *Selected Chinese Antiquities from the collection of Gustaf Adolf*, Stockholm, Generalstabens Litografiska Anstalts Forlag, 110 pls.
26. *Pictorial History of World Civilization* (part of China) V.18 (世界文化史大系) Tokyo, Japan, 1960, 765 pls.
27. Praeger, Frederick A., *The Praeger Picture Encyclopedia of Art*. New York, Frederick A. Praeger, 772 pls.
28. Preparatory Committee, Chinese Government, *Exhibits for the International of Chinese Art in London*. Illustrated Catalogue of Chinese Government Ts'an chia Lu-tun Chung-kuo yi shu k'uo chi chan lan hui c'hu p'in tu shuo, (Exhibits for the International Exhibition of Chinese Art in London). (參加倫敦中國藝術國際展覽會出品圖說) 4 vols., Shanghai, Commercial Press, 1936, 737 pls.
29. Reikichi Kurosowa, *Imperial Chinese Art*. Shanghai, North-China Daily News Herald, Ltd., 1917, 161 pls.
30. Richard C. Rudolph & Wen Yu, *Han Tomb Art of West China*, (益州漢畫集) University of California Press, Berkeley & Los Angeles, 1951, 98 pls.
31. Royal Academy of Arts, London, *The Chinese Exhibition: a Commemorative Catalogue of the International Exhibition of Chinese Art*. Nov. 1935-Mar. 1936, London, Faber, 1936, 160 pls.
32. Sir'en, Osvald, *Kinas Konst Under Tre Artusenden*. Stockholm, Esselte Aktiebolag, 1942. 2vols. 306 pls.
33. Stites Raymond S., *The Arts and Man*, New York, McGraw-Hill Book Co., Inc., 1940, 22 pls.
34. T'an, Tan-chiung, *Chinese Art* (中華藝術圖錄) Taipei, Ming Hwa Co., 1959, 224 pls.
35. Taylor, Francis Henry, *Fifty Centuries of Art*. New York, Harper and Brothers, 1954, 342 pls.

Appendixes

36. Tung Tso-pin, ed., *Chung kuo li shih tsan kou tu pu* (Illustrated charts on Chinese History.) (中國歷史參考圖譜) Taipei, Yee Wen Press, 1957, 10 pls.
37. Vaudoper, Jean-Louis and others, *Histoire Generale De L'art*, 2 vols., Paris, Flammarion, 1951, 23 pls.
38. Visser, H.F.E., *Asiatic Art in Private Collections of Holland and Belgium*. Amsterdam, "De Spieghel" Publishing Co., 1947, 223 pls.
39. Visser, H.F.E. *The Exhibition of Chinese Art*, Amsterdam, the Hague Martinus Nijhoff, 1926, 48 pls.

BRONZE

1. Hentze, Carl, *Bronzezeit, Kultbauten, Religion im Ältesten China Der Shang-Zeit*. Antwerpen, De Sikkel, 1951, 2 vols. 103 pls.
2. Hentze, Carl, *Fruhchinesische Bronzen und Kultdarstellungen*. Antwerpen, De Sikkel, Kruishofstraat, 1937, 2 vols., 223 pls.
3. Joint Administration of National Palace and Central Museums, *Ku tung ch'ü tu lu* (Inventory of bronzes in the palace museum). 2 vols. Taipei, Collectanea Sinica Committee, 1958, 868 pls.
4. Kidder, Edward, *Early Chinese Bronzes in the City Art Museum of St. Louis*. St. Louis, Von Hoffmann. 1956, 34 pls.
5. Kook, Albert J., *Le Bronze Chinois Antique*. Paris, E'ditions Albert Le'vy. 110 pls.
6. Lo, Cheng-yu, *Chen sung tang chi king tu* (Collotype reproductions of photographs of ancient bronzes in the author's collection.) Mu Yuan Tang, 1935, 301 pls.
7. Lodge, John Ellerton, *A Descriptive and Illustrative Catalogue of Chinese Bronzes*. Washington, Freer Gallery of Art, 1946, 50 pls.
8. Loehr, Max, *Chinese Bronze Age Weapons*. The Lord Baltimore Press, Inc., 1956. 46 pls.
9. Loo, C.T., *Bronzes Antiques De La Chine*. Paris, Librairie Nationale D'art Et D'histoire, 1924, 40 pls.
10. Mizuno, Seiichi, *Bronzes and Jades of Ancient China*. (殷周青銅器) Tr. by J. O. Gauntlett, Tokyo, Nihon Zeizai, 1959, 268 pls.
11. Staatlichen Museen Berlin, *Chinesische Bronzen*. Berlin, Graphische Kunstanstalt Albert Frisch, 1928, 32 pls.
12. Wen Yu, *Ku tung ku tu lu* (Colltype reproductions of photographs of ancient bronze drums.) (古銅鼓圖錄) Shanghai, Shanghai Publishing Co., 1955, 64 pls.
13. Yetts, W. Perceval, *The Cull Chinese Bronzes*. London, University of London, 1939, 35 pls.

SCULPTURE (STONE & JADE) CARVINGS

1. Ashton, Leigh, *An Introduction to the Study of Chinese Sculpture*. London, Ernest Benn, 1924, 63 pls.

Chinese Culture

2. Chen, Ts'ung-chou, *Kiang che ch'uan k'e hsuan chi* (Selected specimens of brick-graving in Kiangsu and Chekiang.) (江浙磚刻選集) Peiping, Chao Hua Fine Arts Press, 1957, 64 pls.
3. Fischer, Otto, *Chinesische Plastik*. München, R. Piper & Co. Verlag, 1948, 136 pls.
4. Hansford, S. Howard, *Chinese Jade Carving*. London, Lund Humphries, 1950, 45 pls.
5. Loo C.T., *An Exhibition of Chinese Archaic Jades*. Florida, 1950, 60 pls.
6. Loo, C.T., *An Exhibition of Chinese Stone Sculptures*. New York, William Bradford, Press, 1940, 35 pls.
7. The Oriental Ceramic Society, *Chinese Jades*. London, Shenval, 1948, 12 pls.
8. Priest, Alan, *Chinese Sculpture in the Metropolitan Museum of Art*. New York, Metropolitan Museum, 1944, 132 pls.
9. Salmony, Alfred, *Archaic Chinese Jades*. Chicago, Lakeside, 1952, 107 pls.
10. Salmony, Alfred, *Chinese Sculpture*. New York, Jan Kleijkamp and Ellis Monroe, 1945, 28 pls.
11. Wu, Wen-lian, *Chuan chou tsung ch'iao shih k'e* (Stone-graving pertaining to religions found in Chuan Chou.) (泉州宗教石刻) Peiping, 1957, 161 pls.

POTTERY

1. Gray, Basil, *Early Chinese Pottery and Porcelain*. London, Faber. led., 100 pls.
2. Hobson, Robert Lockhart, *A Catalogue of Chinese Pottery and porcelain in the Collection of Sir Percival David*. 1934, 180 pls.
3. Hobson, R.L., *The Later Ceramic Wares of China*. New York, Charles Scribner's Sons, 1925, 76 pls.
4. The Institute of Oriental Studies, University of Hongkong, *Chinese Tomb Pottery Figures*. (明器圖錄) Hongkong Univ., 1936, 74 pls.
5. The Oriental Ceramic Society, *Chinese Ceramic Figures*. London, Shenval, 1947, 5 pls.
6. Rücker-Embsen, Oscar, *Chinesische Frühkeramik*. Leipzig, Verlag Von Karl W. Hiersemann, 1922, 42 pls.

PORCELAIN

1. Garner, Sir Harry, *Oriental Blue and White*. London, Taber, led., 104 pls.
2. Honey, W.B., *Guide to the Later Chinese Porcelain*. London, Oxford, 1927, 120 pls.

Appendixes

3. Jenyns, Soame, *Later Chinese Porcelain*. London, Faber led. 124 pls.
4. Jenyns, Soame, *Ming Pottery and Porcelain*. London, Faber, led. 124 pls.
5. Lim, Peck-Siu and T'an, Tan-chiung, *Selected Specimens of Chinese Porcelain*. Taipei, Chinese Ceramic Research Institute, 1959, 103 pls.
6. The Oriental Ceramic Society, *Celadon Wares*. London, Shenval. 1947, 8 pls.
7. Zimmermann, Ernst, *Chinesisches Porzellan*. Leipzig, Verlag Von Klinkhardt and Biermann, 1923, 161 pls.

CALLIGRAPHY

1. Lao Kan, *Han Documents Written on wooden sticks Excavated from Chung-yung*, Taipei, Academia Sinica, 1957, 605 pls.
2. Chen pai, *Shen chou kou Kuan chi*. (Famous Chinese paintings and calligraphy.) 12 vols. Shanghai, Shen-Chou Kuo-Kuang-Shê, 1935, 174 pls.
3. Chiang Yee, *Chinese Calligraphy*. London, Methuen, 1954, 6 pls.
4. Collectanea Sinica Committee, *Chung hua mei shu tu chi*. (A collection of Chinese fine arts.) (中華美術圖集) 4 vols. in 2 cases. Taipei, 1955-56. 191 pls.
5. *Collection of Specimens from Famous Chinese Calligraphists* Vols. II, Tokyo, Japan, 1956, 92 pls.
6. Hsi K'ang (Meng-chuan), *Hsi meng chuan hsih shu hua tseh*. (Album of Hsi meng-chuan's calligraphy and paintings, collected by Chou Yu-ching,) Shanghai, Commercial Press, 1933, 355 pls.
7. *Discussion on Calligraphy Writing of Regular Style*, Tokyo, Japan, 1954. 28 pls.
8. *General Introduction of Chinese Calligraphy*, V. 2, Tokyo, Japan, 1930 272 pls.
9. *General Introduction of Chinese Calligraphy*, V. 7, Tokyo, Japan, 1955, 179 pls.
10. National Palace Museum, *Ku kung shu hua chi* (Collection of calligraphy and paintings in the palace museum,) (故宮書畫集), 44 vols. Peiping, 880 pls.
11. *Reprinted Collection of Specimens from Famous Calligraphists*, Vol. I, Tokyo, Japan, 1959, 19 pls.
12. *Reprinted Collection of Specimens From Famous Calligraphists*, Vol. II, Tokyo, Japan, 1959, 22 pls.
13. Yen, Lu-kou, (Tang Dynasty,) *Script of Funeral Ode to His Nephew*, Shanghai, 20 pls.
14. Shen-Chou, Kuo-Kuang-Shê, *Shen chou ta kuan* (Famous Chinese paintings and calligraphy.) Shanghai, 1929, 128 pls.
15. Tchang Fong, *Les Documents Chinois*. Shanghai, Yu-cheng Book Co., 58 pls.

16. Yen I-ping, *Chung kuo shu pu yin shang pien* (Chinese calligraphy, yin-shang period.) Taipei, Yee Wen, 1958. 114 pls.

PAINTING

1. *Album Leaf of Painting in Sung Dynasty*. (宋人畫冊) Chinese Mainland, 1957, 114 pls.
2. The Art Gallery, Tokyo, *Catalogue of the Works of Chinese Master Painters*. Tokyo, Otsuka Kogeisha, 1930, 4 vols, 200 pls.
3. Brodrick, Alan Houghton, *An Outline of Chinese Painting*. New York, Transatlantic Arts, Inc., 1949, 50 pls.
4. Chao, Meng-fu, (Yuan dynasty), *Chao meng-fu hsiao ching tu chuan* (Book of filial piety, penned and illustrated by Chao Meng-fu.) (趙孟頫孝經圖卷) Taipei, Collection Sinica Committee, 1956, 44 pls.
5. Chen, Hung-shou (Lao-lien, Ming dynasty) *Chen lao lien hua tseh* (Album of Chen Lao-lien's paintings,) (陳老蓮畫冊) Shanghai, Commercial press, 1934, 9 pls.
6. Chen, Hung-shou, (Lao-lien, Ming dynasty) *Chen lao lien kuei ch'u lai tu chuan* (Handscroll by Chen Lao-lien after T'ao-chien's poem 'homeward,') (陳老蓮歸去來圖卷) Shanghai, Chung Hua, 1933, 17 pls.
7. Cheng, Chen-to, *Yu wai so tsang chung kuo ku hua chi* (Ancient Chinese paintings preserved in foreign lands.) (域外所藏中國古畫集) 8 vols. 1058 pls.
8. Cheng, Chen-to, *Yun hui chai tsang Tang Sung i lai ming hua chi*. (Collections of famous paintings from T'ang and Sung through Ch'ing Dynasty in the collection of the Yun hui chai.) (韞輝齋藏唐宋以來名畫集) 1947, 2 vols. 135 pls.
9. Chia, Shih-piao, (Mai Hou, Ming dynasty), *Chia mai hou shan sui tseh*. (Album of Chia Mat-hou's landscapes.) (查梅壑山水冊) Shanghai, Chung Hua, 1923, 10 pls.
10. *Collection of Chinese Paintings*. (中國名畫圖集) Tokyo, 1957, 10 vols, 101 pls.
11. Diez, Ernst, *Shan shui; Die Chinesische Landschaftsmalerei*. Wien, Wilhelm Andermann Verlag, 1943, 68 pls.
12. Fei Tun Lu, *Tai shun shih wei ho tse cheng hua shan sui tseh* (Tai Hsi's landscapes to Ho Tse-cheng, collected in Fei Tun Lu.) (戴醇士爲何子貞畫山水冊), Shanghai, Commercial press, 1934, 7 pls.
13. Fischer, Otto, *Chinesische Landschaftsmalerei*. Munchen, Kurt Wolff Verlag, 1923, 75 pls.
14. Fischer, Otto, *Chinesische Landschaftsmalerei*. Berlin, Paul Neff Verlag, 1943, 106 pls.
15. Fusajivo Abe, *So Yai kan kinjo*. (Catalogue of the Chinese Paintings in the Collection of Fusajivo Abe 爽嶺館欣賞) Sumiyoshi, (Private Print) 1930-39, 6 vols. 240 pls.

Appendixes

16. Hackney, Louise Wallace and Yau Chang-Foo, *A Study of Chinese Paintings in the Collection of Ada Small Moore*. New York, Oxford, University Press, 40 pls.
17. Hsu, Sen-Yü, *Hua yuan tuo ying* (Gems of Chinese painting.) (畫苑掇英) Shanghai, 3 vols. 1955, 124 pls.
18. Joint Board of Directors of the National Palace Museum and the National Central Museum, *Ku kung ming hua san pai chung* (Three hundred masterpieces of Chinese painting in the Palace Museum.) (故宮名畫三百種) 6 vols. Taichung, 300 pls.
19. Kun Li-nan, *p'an wang ho p'i* (P'an Lien-tsao's paintings with colophons by Wang Wen-ch'i.) (潘王合璧) Shanghai, Commercial Press, 1933, 15 pls.
20. Lee, Sherman E. and Wen Fong, *Streams and Mountains Without End*. (宋人溪山無盡圖) Ascona, Artibus Asiae. 1954, 25 pls.
21. Ling, Lang-an, *Shih-t'ao chi yu tu yung* (Twelve landscapes by Shih-t'ao with colophons, collected by Ling Lang-an) (石濤紀遊圖詠) Shanghai, Commercial press, 1929, 12 pls.
22. Ling, Lang-an, *Shih-t'ao shan sui ching pin* (Famous landscapes by Shih-t'ao in Ling Lang-an's collection.) (石濤山水精品) Shanghai, Commercial press, 1932, 33 pls.
23. Mei Chiu Tong, *Mei ch'iu tong tsang ming jen shui hua* (Famous Chinese paintings and calligraphy collected in Mai Ch'iu Tong.) (媚秋堂藏名人書畫) Shanghai, Commercial Press, 1936, 26 pls.
24. Myers, Bernard S. and associates, *Encyclopedia of Painting*. New York, Crown Publishers, Inc., 1955, 31 pls.
25. Priest, Alan, *Aspects of Chinese Painting*. New York, The Macmillan Company, 1951, 40 pls.
26. Sickman, Laurence Soper, Alexander, *The Art and Architecture of China*. Harmondsworth, England, Penguin Books Ltd., 1956, 190 pls.
27. Siren, Osvald, *Early Chinese Paintings*. London, Chiswick Press, 1938, 25 pls.
28. Siren, Osvald, *Chinese Painting-Leading Masters and Principles*. New York, the Ronald Press Co., 7 vols. 836 pls.
29. T'ien Lai Ko, *T'ien lai ko chiu tsang sung jen hua ts'eh*. (A collection of famous pictures of the Sung Dynasty; formerly preserved by the T'ien Lai studio.) (天籟閣舊藏宋人畫冊) Shanghai, Commercial press, 15 pls.
30. Tung Yuan, (Yuan-shan, Ch'ing dynasty) *Tung yuan shan hwa niao tseh*. (Album of flowers and birds, in Wu Feng-chen's collection.) (童原山水畫冊) Shanghai, Chung Hua, 1934, 12 pls.
31. Waley, Arthur, *A catalogue of Paintings Recovered From Tung-Huang*. By Sir Aurel Stein, London, British Museum, 1931.

32. Wang Hui (Shan-ku, Ch'ing dynasty) *Wang Shan ku shan sui tseh* (Album of Wang Hui's landscapes, in Kao's collection) (王山谷山水冊) Shanghai, Chung Hua, 1932, 12 pls.
33. With, Karl, *Bildwerke Ost-Und Südasiens Aus Der Sammlung Yi yuan*. Verlag, Benno Schwabe & Co., 1924, 112 pls.
34. Yun, Shou-Ping (Nan-tien, Ch'ing dynasty) *Nan tien lao jen ni ku tseh*. (Album of Yun Shou-p'ing's paintings after ancient artists.) (南田老人擬古冊) Shanghai, Yu Cheng, 19 pls.

ARCHITECTURE

1. Architectural Engineering (Ministry of) Architectural Research Institute, Theoretical and historical Research Section. *Pei King ku ch'ien chu* (Old structures and buildings in Peiping) (北京古建築), Peiping, Wen Wu, 1959, 234 pls.
2. China Academy of Sciences, Institute of Civil Engineering and Architecture, and Dept. of Architecture. Ching Hua University, *Chung Kuo ch'ien chu*. (Chinese architecture) (中國建築), Peiping, Wen Wu, 1957, 175 pls.
3. Ecke, G. and P. Demieville, *The Twin Pagodas of Zayton*. Combridge, Harvard Univ., 1935, 72 pls.
4. Liu, Yi-shu, *Si tsang fu chiao yi shu*. (Buddhistic Arts in Tibet) (西藏佛教藝術), Peiping, Wen Wu, 1957, 81 pls.
5. *Structures and Sculptures of Liao and Chin Dynasties*. Tokyo, Japan, 1935, 133 pls.
6. White, Herbert C., *Peking The Beautiful*. Shanghai, Commercial Press Ltd., 1927, 71 pls.

INDUSTRIAL ARTS

1. Chang, Y'ing-hsueh, *Yang liu ching mu k'e nien hsuan chi* (Selected woodcuts from yang liu ching for the occasion of new year's days). Peiping, China Classic Arts Press, 1957, 40 pls.
2. Liu, Kuo-ch'uan, *Chung kuo shui di ku shih* (Book printing in China). Peiping, China Youth, 1955, 4 pls.
3. Manchoukuo National Museum, *Tsuan tsu Ying Hua; Tapestries and Embroideries of the Sung, Yuan, Ming and Ch'ing Dynasties*. Tokyo, The Zauho Press. 1934, 2 vols. 193 pls.
4. Shang, Chen-chu (ed.), *Ch'ang-Sha Ch'u-To Ch'u-Ch'i-Chi Tu-Lu*, (Catalogue of laquer ware unearthed from Ch'ang Sha) (長沙出土楚漆器圖錄), Shanghai, Shanghai Publishing Co. 1955, 28 pls.

A Bibliography on History of the Republic of China

Compiled by Soo Teh-yung

I. General Works

1. History of the Founding of the Republic of China

- 中華民國創立史 張其昀 中華文化出版事業委員會 民四一年 中央委員會圖書館藏(以下簡稱中委會)
- 中華民國開國史 谷鍾秀 泰東書局 民十四年 (廈門大學圖書館目錄)
- 中華開國史 國民書局編印 民十五年 (廈門大學圖書館目錄)
- 共和國開創史 世界書局編印 (湖北省立圖書館目錄)
- 中華民國建國史 鄭鶴聲 正中書局 民卅二年 中委會藏
- 中華民國再造史 游梅原 民權出版社 民六年 中山文化教育館藏
- 中國革命史 鄒魯 帕米爾書店 民四一年 中委會藏
- 中國革命史 邱維廉 世界書局 民廿一年 (廈門大學圖書館目錄)
- 中國革命史 貝華 光明書局 民十五年 (廈門大學圖書館目錄)
- 中國革命史 陳功甫 商務印書館 民十九年 (湖北省立圖書館目錄)
- 中華民國革命全史 文公直 益新書局 民十八年 (湖北省立圖書館目錄)
- 中華革命運動史 李一塵 光華書局 民十九年 (湖北省立圖書館目錄)
- 中國的革命運動 蔣國珍 世界書局 民十七年 (湖北省立圖書館目錄)
- 中國民族革命運動史 建國書店 民十七年 (湖北省立圖書館目錄)
- 中華民族革命史 杜冰波 北新書店 民十九年 委中會藏
- 中國近代民族復興史 陳安仁 青年出版社 民卅二年 中委會藏
- 近代中國民族革命運動史 楊朝傑 大東書局 民廿二年 中山文化教育館藏
- 中國革命小史 黃公偉 正中書局 民四十年 中委會藏
- 支那革命史 (日)長野朗 改造社 中山文化教育館藏
- 支那革命小史 (日)吉野作造 萬葉書房 中山文化教育館藏
- 中國革命記(二冊) 時事新報館 民元年 (廈門大學圖書館目錄)
- 革命日誌 志光 新宇宙社 民十七年 (湖北省立圖書館目錄)
- 中國革命實地見聞錄 斷水樓主人著 樂嗣炳譯 三民圖書公司 民十八年 (湖北省立圖書館目錄)
- 辛亥殉難記 五卷 吳自修 (北平圖書館目錄)
- 辛壬春秋 十六卷 尙秉和 辛壬歷史編輯社 民十三年 (廈門大學圖書館目錄)
- 護國軍記事 二冊 中華新報館 泰東書局 民五年 (廈門大學圖書館目錄)

2. General History of the Republic of China

- 中華民國史 孫嘉會 文化學社 民十六年 (廈門大學圖書館目錄)
- 新編民國史 劉炳榮 太平洋書店 民十六年 (湖北省立圖書館目錄)

- 民國史要 陸光宇 北平文化學社 民十八年 (交通大學圖書館目錄)
中華民國 傅運森 商務印書館 民二十年 (行政院藏書目錄)
支那現代史 (日) 松井等 明善堂 大正十三年 中委會藏
現代中國 盧文迪 中華書局 中山文化教育館藏
中國最近三十年史 陳功甫 商務印書館 民十七年 中委會藏
戰後新中國 教育部編 中華書局 民卅五年 中委會藏
歐戰後之中國 徐世昌 中華書局 民十年 (湖北省立圖書館目錄)
五十年來的中國 潘公展 勝利出版社 民卅四年 中委會藏
最近之五十年申報五十週年紀念刊 申報館 民十二年 中山文化教育館藏
十年來的中國 中國文化建設協會 民廿六年 中委會藏
民國通俗演義(八冊) 蔡東藩 會文堂書局 民廿八年 中委會藏
民國春秋 嚴偉 商務印書館 民十五年 (廈門大學圖書館目錄)
中華民國史料 孫曜 中華書局 中山文化教育館藏

3. Yearbooks and Statistical Compendia

- 中國年鑑 阮湘等 商務印書館 民十七年 中委會藏
國民政府年鑑 二冊 行政院 中心印書局 民卅三年 中委會藏
國民政府年鑑(第二回) 行政院 中華書局 民卅三年 中委會藏
國民政府年鑑(第三回) 二冊 行政院 民卅五年 中委會藏
中國年鑑 民廿三年度 上海日報社 民廿三年 (上海自然科學研究所目錄)
中華年鑑 中華年鑑社 民卅七年 中委會藏
中華民國年鑑 民四十年度 中華民國年鑑社 民四十年 中委會藏
中華民國年鑑 民四十一年度 中華民國年鑑社 中委會藏
中華年鑑 (英文本) 民元至廿四年 十七冊 上海華北日報社 (見何多源中文參考書指南)
中華年鑑 (英文本) 民十五至十六年、又十七年各一冊 芝加哥大學 中委會藏
中華年鑑 (英文本) 民廿六、廿七年各一冊 商務印書館 中委會藏
中國年鑑 (英文本) 民四十、四十一年各一冊 中國年鑑社 中委會藏
中國年鑑 (日文) 民廿五年 (日) 後藤和雄 上海日報社 昭和十年 (行政院藏書目錄)
支那年鑑 (日文) (日) 東亞同文會研究編纂部 昭和十年 (行政院藏書目錄)
申報年鑑 民廿二、廿四、廿五年各一冊 申報館 民廿二至廿五年 (廈門大學圖書館目錄)
新國民年鑑 民廿八、廿九年各一冊 新亞書店 中委會藏
時事年刊 民十九、二十年各一冊 時事月報社 (交通大學圖書館目錄)
中華民國統計提要 民廿四、廿九、卅七年各一冊 國民政府主計處 商務印書館 中委會藏
中華民國重要統計手冊(臺灣省部份) 中華民國年鑑社 民四一年 中委會藏

4. Chronicles of Great Events

- 中山出世後中國六十年大事記 半粟編 太平洋書店 民十八年 (見何多源中文參考書指南)
中華民國二十年來大事記 劉衍 五洲書局 民廿一年 (廈門大學圖書館目錄)
民國十週紀事本末 許指嚴 交通書局 民十一年 (湖北省立圖書館目錄)

黨國大事紀要 謝 森 遼東書局 民卅二年 中委會藏

II. History of Chinese Culture

1. General Surveys of Chinese Culture

中國近世文化史 陳安仁 商務 中山文化教育館藏
三十年來中國思想界 蔡尚思 滬江大學 民二五年 (廈門大學圖書館目錄)
五十年來中國之哲學 蔡元培 申報館 (行政院藏書目錄)
中國戰時學術 謝幼偉 正中 民三五年 中委會藏
新中國文化運動 李璜等 國魂書店 中山文化教育館藏

2. Cultural Organizations

全國文化機關一覽 莊文亞 世界文化合作中國協會籌委會 民二三年 (北平圖書館目錄)
全國各學術機關團體一覽表 教育部公報刊物發行處 民二四年 (北平圖書館目錄)
中華民國文化機關要覽 小野得一郎 東京同仁會發行 昭和十一年 (上海自然科學研究所目錄)
北平學術機關指南 李文椅 中華圖書館協會 民二二年 (上海自然科學研究所目錄)
上海的學藝團體 胡懷琛 上海通志館 民二四年 (行政院藏書目錄)
國立北平研究院概況 北平研究院 民二二年 (行政院藏書目錄)
國立北平研究院工作報告 第六、七年份 北平研究院 民二四、二五年 (行政院藏書目錄)
北平研究院與中央研究院 行政院新聞局 民三七年 中委會藏
國立中央研究院 (十七年至廿一年度) 總報告書四冊 國立中央研究院 民十八至二十四年 (廈門大學圖書館目錄)
國立編譯館概況 國立編譯館 民四一年 中委會藏
國立編譯館一覽 國立編譯館 (行政院藏書目錄)
中山文化教育館籌備委員會總報告 中山文化教育館籌委會 民二二年 (行政院藏書目錄)
全國學術工作諮詢處概況 全國學術工作諮詢處 民二五年 (行政院藏書目錄)
四年來之中央文化運動委員會 中山文化教育館藏

3. Libraries and Social Education Centers

全國公私圖書館一覽表 十九年度 教育部社教司編 民二一年 (行政院藏書目錄)
全國圖書館調查錄 許晚成 龍文書店 民二四年 中委會藏
全國圖書館及民衆教育館調查表 中華圖書館協會 民二四年 (見中文參考書指南)
中國現代圖書館概況 金敏甫 作者印行 (見中文參考書指南)
浙江全省圖書館概況 浙江圖書館編印 (見全國總書目)
上海圖書館史 胡道靜 上海通志館 民二四年 (廈大圖書館目錄)
全國民衆教育館一覽 教育部社會教育司 民二三年 (北平圖書館目錄)

4. Publications World

- 中國出版界簡史 楊壽青 永祥印書館 民三五年 中委會藏
在出版界二十年 張靜虛 上海雜誌公司 中山文化教育館藏
全國書店一覽 中華圖書館協會 民十五年 (見何多源中文參考書指南)
世界書局與世界學典 世界社四十週年紀念會 世界書局 中山文化教育館藏

5. Catalogue of Books and Periodicals

- 圖書年鑑 楊家駱 中國詞典館 民二四年 中委會藏
民國以來出版新書總目提要 楊家駱 中國詞典館 民二五年 中委會藏
全國總書目 趙一萍 生活書店 民二四年 中委會藏
全國出版物總目錄 群明書店編 民二四年 (北平圖書館目錄)
中國學術機關出版物聯合目錄 來薰閣編 北平來薰閣書莊 民二三年 (參見何多源中文參考書指南)
中國公私經濟研究機關及其出版物要覽 (附日文) 中國國民經濟研究所 民二五年 (行政院藏書目錄)
十年來國內出版法學書目 烏山圖書館 民二三年 (見何多源中文參考書指南)
全國定期刊物一覽 生活書店編印 民二三年 (見何多源中文參考書指南)
全國定期刊物一覽 中國通藝社編 民二四年 (見何多源中文參考書指南)
民國十六年來之民衆教育刊物 金桂藻 教育部社會教育司 民二十年 (北平圖書館目錄)
中國政府出版品目錄 (第一輯) 北京圖書館 民十七年 (清華大學圖書館目錄)
中國政府機關刊物目錄 中央研究院出版品國際交換處 民十九年 (北平圖書館目錄)
北京大學圖書館所藏政府出版品目錄 北京大學圖書館 民十五年 (見何多源中文參考書指南)
北京圖書館現藏中國政府出版品目錄 第一輯 北平圖書館編 民十七年 (見何多源中文參考書指南)
北平圖書館現藏中國官書目錄 第二輯 北平圖書館編 民十七年 (北平圖書館目錄)
國立中央圖書館藏官書目錄 第一輯 中央圖書館籌備處 民二二年 (北平圖書館目錄)
上海的定期刊物 胡道靜 上海市立通志館 民二四年 (見何多源中文參考書指南)
廣州定期刊物的調查 譚卓垣 嶺南大學圖書館 民二四年 (見何多源中文參考書指南)

6. Journalism

- 中國新聞發達史 蔣國珍 世界 民十六年 (湖北省立圖書館目錄)
中國報學史 戈公振 商務 (見全國總書目)
外人在華新聞事業 趙敏恆 太學會 (見全國總書目)
浙江新聞史 項士元 杭州之江日報 民十九年 (廈大圖書目錄)
浙江省輿論概況 浙江省黨部 民二二年 (行政院藏書目錄)
全國報紙及通訊社一覽 中央宣傳委員會 民二二年 (北平圖書館目錄)
全國報社通訊社一覽 中央宣傳部 民三六年 中委會藏
全國報館刊社調查錄 許曉成 龍文書店 民二五年 (見何多源中文參考書指南)
全國日報調查錄 北平市立第一普通圖書館 民二五年 (行政院藏書目錄)

Appendices

- 中國報界交通錄 燕京大學新聞系 民二一年 (北平圖書館目錄)
上海的日報 胡道靜 上海通志館 民二四年 (見何多源中文參考書指南)

7. Natural History, Archaeology and National civilization

- 中國博物館一覽 中國博物館協會編印 民二五年 (見何多源中文參考書指南)
國立北平故宮博物院報告 故宮博物院編 民二十年 (廈門大學圖書目錄)
國立故宮博物院工作報告 故宮博物院編 民二四年 (行政院藏書目錄)
國立北平天然博物院工作報告 北平天然博物院 民二三年 (行政院藏書目錄)
國立北平故宮博物院文獻館二十四年度工作報告 故宮博物院 民二十五年 (行政院藏書目錄)
故宮物品點查報告 故宮博物院 民十八年 (行政院藏書目錄)
安陽發掘報告 李濟等 中央研究院 民十八至二二年 (上海自然科學研究所目錄)
中國猿人化石之發現 斐文中 中國科學社 民十九年 (湖北圖書館目錄)
甘肅考古記 (附甘肅史前人種說) 安特生著 樂森尋譯 上海地質調查所 民十四年 (湖北圖書館目錄)
西南夷族考察記 曲木藏堯 四川省黨務特派員辦事處 民二二年 (廈大圖書館目錄)
廣西凌雲瑤人調查報告 蘇復禮等 中央研究院 民十八年 (廈大圖書館目錄)
苗族調查報告 烏居龍藏著 國立編譯館譯印 民二五年 (行政院藏書目錄)

8. Science

- 戰時中國的科學 李約瑟著 徐賈恭譯 中華書店 民三二年 中委會藏
戰時中國的科學二冊 倪約瑟著 張儀尊編譯 中華文化出版事業委員會 民四二年 中委會藏
天文數學物理研究機關概況 國立編譯館編 (見教育部天文數學物理討論會專刊)
中國天文學會一覽 中國天文學會祕書處 民二八年 中委會藏
國立中央研究院氣象研究所概況 民十八年 (交大圖書館目錄)
近十年中國之氣候 蔣丙然 青島市觀象臺 民十九年 (交大圖書館目錄)
全國氣象會議特刊 中央研究院氣象研究所 民國十九年 (行政院藏書目錄)
民國二十一年全國雨量及水文報告 內政部 民二三年 (行政院藏書目錄)
全國雨量報告 全國經濟委員會水利處 民二四年 (行政院藏書目錄)
民國二十五年六月十九日日全食觀測報告 中國日食觀測委員會 民二五年 (行政院藏書目錄)
中國地質調查所概況 中國地質調查所 民二十年 (見上海自然科學研究所目錄)
中國之地質工作 行政院新聞局 民三六年 中委會藏
中國地質史 A. W. Cuvabau 著 北京地質調查所 一九二八年 (湖北圖書館目錄)
中國地質圖說明書 王竹泉 商務 北京地質調查所 民十五年 (行政院藏書目錄)

9. Religion

- 中華基督教會年鑑 一至十二期 中基協會 廣學會 民三——二三 (見何多源中文參考書指南)
中華基督教青年會年鑑 青年協會 民二三年 (行政院藏書目錄)
中華基督教青年會五十週年紀念冊 青年協會 民二三年 (行政院藏書目錄)

III. History of Education

1. Yearbooks and General Surveys of Modern Chinese Education

- 中國教育年鑑（第一次） 教育部 開明 民二三年（國立北平圖書館目錄）
近代中國教育史料（四冊） 舒新城 中華 民二二年 中委會藏
近代中國教育思想史 舒新城 中華 民十八年（交大圖書館目錄）
中國近七十年來教育記事 丁致聘 商務 民二四年（廈門大學圖書館目錄）
最近三十五年之中國教育 莊俞 賀聖鼐 商務 民二十年（交通大學圖書館目錄）
最近三十年中國教育史 陳翔林 太平洋書店 民二一年（廈門大學圖書館目錄）
中國現代教育史 周予同 良友 民二三年（廈門大學圖書館目錄）
中國現代教育 鍾紹堯 商務 民二二年（行政院藏書目錄）
中國教育一瞥錄 王卓然 商務 民十二年（行政院藏書目錄）
中國新教育概況 舒新城 中華 民十九年（交通大學圖書館目錄）
四年來之教育與文化 中宣部 民三十年 中委會藏
十年來之教育概況 教育部 中山文化教育館藏
抗戰六年來之教育 中山文化教育館藏
一年來教育工作概況 教育部 中山文化教育館藏
中國現代女子教育史 程謫凡 中華 中山文化教育館藏
中華基督教教育事業 中華基督教教育調查會 商務 民十一年（廈門大學圖書館目錄）

2. Administration of Education

- 中國教育統計概覽 中華教育改進社 中華教育改進社 民十三年（行政院藏書目錄）
高等教育概況（二冊） 教育部高等教育司 民十七至十八年（廈門大學圖書館目錄）
全國高等教育統計（三冊） 教育部 教育部 民二二至二四年（國立北平圖書館目錄）
全國高等教育統計（民二二年度） 教育部 商務 民二五年（行政院藏書目錄）
全國高等教育概況簡表 教育部 教育部 民二二年（行政院藏書目錄）
最近高等教育概況 教育部 商務 民二五年（行政院藏書目錄）
五十年來中國之高等教育 郭秉文 申報館
五十年來中國之中等教育 廖世承 申報館
全國中等教育概況 教育部 民十八年（廈門大學圖書館目錄）
全國中等教育統計 教育部 教育部 民二二至二四年（國立北平圖書館目錄）
全國中等學校校名地址一覽表 教育部 商務 民二四年（國立北平圖書館目錄）
二十四年度全國中等學校一覽表 教育部 商務 民二五年（廈門大學圖書館目錄）
五十年來中國之初等教育 袁希濤 申報館
全國初等教育概況（民十八年度） 教育部編印 民二一年（行政院藏書目錄）
全國初等教育統計（民十九年度至二二年度） 教育部編印 民二二年至二六年（行政院藏書目錄）
中國社會教育概況 吳學信 國民圖書出版社 中山文化教育館藏

Appendixes

全國社會教育概況統計（民十九年度至二一年度） 教育部編印 民二三至二四年（行政院藏書目錄）

教育部視察各省市義務教育報告彙編 教育部 商務 中山文化教育館藏
全國職業學校概況 中華職業教育社 商務 民二三年（國立北平圖書館目錄）
全國教育會議報告 民國大學 商務 民十七年（廈門大學圖書館目錄）
全國教育會始末記（第二次） 穆切言 江東 民十九年（廈門大學圖書館目錄）

3. Provincial and Municipal Educations

江蘇教育近五年間概況 江蘇省公署教育科 商務 民五年（廈門大學圖書館目錄）
江蘇省最近教育概況 江蘇省教育廳 民十九年（行政院藏書目錄）
江蘇教育概覽 江蘇省教育廳 民二一年（交通大學圖書館目錄）
江蘇之中等教育 沈冠羣 鄭光浩 中央大學 民二十年（廈門大學圖書館目錄）
浙江教育史略 孫邦侯 浙江教育廳 民二十年（行政院藏書目錄）
江浙教育考察一瞥 吳自強 南昌第一中學 民二二年（廈門大學圖書館目錄）
浙江的社會教育 江西省教育廳 民十九年（廈門大學圖書館目錄）
浙江省社會教育概況 浙江省教育廳 民二一年（廈門大學圖書館目錄）
一年來之安徽教育 安徽省教育廳 民十九年（行政院藏書目錄）
民國十九年之安徽教育 安徽省教育廳 民二十年（行政院藏書目錄）
安徽整理地方教育行政會議錄 安徽省教育廳 民二四年（廈門大學圖書館目錄）
中華民國十八年湖南全省教育統計 湖南地方自治籌備處 民二十年（廈門大學圖書館目錄）
湖南省最近三年教育概況總報告 湖南省教育廳 民二一年（行政院藏書目錄）
湖南教育概況 湖南省教育廳 中山文化教育館藏
湖南省中等以上學校概況調查統計（二三年度） 湖南省教育廳 民二四年（廈門大學圖書館目錄）
湖北教育現狀 湖北省教育廳 民十九年（行政院藏書目錄）
湖北教育最近概況 湖北省教育廳 民二一年（行政院藏書目錄）
最近湖北教育一覽 湖北省教育廳 民二一年（廈門大學圖書館目錄）
湖北省計劃教育實施概況 湖北省政府 民三二年 中委會藏
湖北省教育統計表 湖北省政府 民十八年 中委會藏
湖北教育概況統計（民國二十二年） 湖北省政府 民二三年 中委會藏
江西省各縣教育概況 江西省教育廳 民二三年（行政院藏書目錄）
江西省教育行政會議錄 江西省教育廳 民二二年（廈門大學圖書館目錄）
河南教育年鑑（十九年度） 河南省教育廳 民二〇年（廈門大學圖書館目錄）
視察河南省教育報告 戴夏等 教育部 民二二年（行政院藏書目錄）
河南地方教育視察報告（二三年上期） 河南省教育廳 民二三年 廈門大學圖書館目錄
十九年度河南省教育統計圖 河南省教育廳 民二十年（廈門大學圖書館目錄）
河南全省教育會議報告 河南省教育廳（廈門大學圖書館目錄）
山東全省教育概況 山東省教育廳 民十八至二十年（廈門大學圖書館目錄）
山東省二十一年度教育統計 山東省教育廳 民二二年（廈門大學圖書館目錄）

- 山東第五次教育統計 民九年 (交通大學圖書館目錄)
- 福建省教育統計 福建省教育廳 民十九年 (廈門大學圖書館目錄)
- 福建省教育工作報告(民二一年至二二年) 福建省教育廳 民二三年 (廈門大學圖書館目錄)
- 福建省二三年度教育統計 福建省教育廳 民二五年 (廈門大學圖書館目錄)
- 四川省教育近況 四川省教育廳 中山文化教育館藏
- 民國以來廣東教育行政制度沿革史 廣東省教育廳編印 (廈門大學圖書館目錄)
- 廣東全省中等教育報告彙刊 廣東省教育廳編印 民十九年 (廈門大學圖書館目錄)
- 廣東省教育會辦理教育職業介紹概況 溫仲良 鄭鏡添 廣東省教育會 民二十年 (廈門大學圖書館目錄)
- 廣西省教育概況統計(二三年度上學期) 廣西省教育廳 民二五年 (廈門大學圖書館目錄)
- 廣西省政府教育視察團教育視察報告 廣西省教育廳 民二三年 (廈門大學圖書館目錄)
- 廣西全省中等教育視導總報告 廣西省教育廳 民二五年 (中山文化教育館藏)
- 廣西省初等教育概況 廣西省教育廳 民十九年 (廈門大學圖書館目錄)
- 廣西省社會教育概況(二十年) 廣西省教育廳 民二十年 (廈門大學圖書館目錄)
- 二一年度廣西省社會教育概況 廣西省教育廳 (廈門大學圖書館目錄)
- 甘肅教育概況 甘肅省教育廳 民二五年 (行政院藏書目錄)
- 青海教育概況 青海省教育廳 民二三年 (行政院藏書目錄)
- 上海縣教育三年概況 民十九至二二年 (交通大學圖書館目錄)
- 上海市教育統計 上海市教育局 民十九至二二年各一冊 (廈門大學圖書館目錄)
- 一九三三年之上海教育 上海新聞社 民二三年 (交通大學圖書館目錄)
- 上海大中小學調查錄 許曉成 龍文書店 民二四年 (行政院藏書目錄)
- 上海市教育局業務報告 上海市教育局 民二十年 (廈門大學圖書館目錄)
- 南京教育(二四年度) 南京市社會局 民二五年 (行政院藏書目錄)
- 民國二年教育行政報告 青島市教育局 (廈門大學圖書館目錄)

4. University Compendia

- 全國公私立專科以上學校一覽表 教育部 民二五年 見何多源中文參考書指南
- 全國專科以上學校要覽(二冊) 教育部 正中 民三一年 中委會藏
- 戰時全國各大學鳥瞰 王覺源 獨立出版社 中山文化教育館藏
- 全國大學圖鑑 中國學生社 良友 民二二年 (交大圖書館目錄)
- 國立中央大學一覽 中央大學 民十七年 (行政院藏書目錄)
- 國立北平大學一覽 北平大學 民二一年 (行政院藏書目錄)
- 國立北京大學一覽 (民二二年度) 北京大學 民二二年 (行政院藏書目錄)
- 國立清華大學一覽 清華大學 民十九年 (行政院藏書目錄)
- 國立北平師範大學一覽 北平師大 民二三年 (行政院藏書目錄)
- 國立中山大學一覽 中山大學 民十九年 (行政院藏書目錄)
- 國立浙江大學一覽 浙江大學 民二一年 (行政院藏書目錄)
- 國立武漢大學一覽 武漢大學 民二二年 (行政院藏書目錄)
- 國立同濟大學概覽 同濟大學 (行政院藏書目錄)

Appendixes

- 國立上海商學院一覽 上海商學院 民二五年 (行政院藏書目錄)
國立勞動大學概覽 勞動大學 民十八年 (行政院藏書目錄)
湖南大學一覽 (十九年及二二年) 湖南大學 民十九、二二年 (行政院藏書目錄)
安徽省立大學一覽 安徽大學 民十八年 (行政院藏書目錄)
四川重慶大學一覽 重慶大學 民二四年 (行政院藏書目錄)
華北大學概覽 華北大學 民二五年 (行政院藏書目錄)
私立金陵大學一覽 金陵大學 民二二年 (行政院藏書目錄)
三十年的復旦 復旦大學 民二四年 (行政院藏書目錄)
五十年來之金陵大學 中山文化教育館藏
大夏年鑑 大夏大學 民十九年 (行政院藏書目錄)
大夏大學一覽 (民二二至二四年) 大夏大學 民二三至二四年 三冊 (行政院藏書目錄)
光華年刊 光華大學 民二五年 (行政院藏書目錄)

5. Students Movement

- 中國近代青年運動史 包遵彭 時代出版社 民三六年 中委會藏
中國學生運動小史 查良鑑 世界 (湖北省立圖書館)
學生運動概況 楊家銘 光華 民十五年 (交通大學圖書館目錄)
五四運動史 丁作韶 青年出版社 中山文教館藏
五四運動 包遵彭 青年出版社 民三四年
學界風潮記 魯 彙 中華 民八年 (廈門大學圖書館目錄)
最近學潮之起源及其演變 時代出版社 中委會藏

6. History of Physical Education

- 中國體育史 郭希汾 商務 民九年 (湖北省立圖書館目錄)
全國運動大會要覽 全運會宣傳組 行政院藏
全國運動大會總報告(第四、五、六屆) 全運會宣傳組 民十九、二二、二四年 (行政院藏書目錄)
華北運動會總報告(十五、十六、十七屆) 華北運動會籌委會 民二二年 三冊、(行政院藏書目錄)
中央國術館六週年紀念特刊 中央國術館 民二三年 (行政院藏書目錄)

7. Scout

- 中國童子軍史 范曉六 二二五童子軍書報用品社 民二四年 (行政院藏書目錄)
中國童子軍總會籌備處工作報告 中國童子軍總會籌備處 民二三年 (行政院藏書目錄)
戴季陶先生與童子軍教育 中國童軍總會 華國 民四一年 中委會藏

8. Educational Organization

- 十年來中基會事業的回顧 任鳴雋 中華教育文化基金董事會 (行政院藏書目錄)
中華教育文化基金董事會報告(第五至第九次報告) 任鳴雋 民二二年 (行政院藏書目錄)

- 二十五年庚平教工作概覽 中華平民教育促進會 民二五年 (行政院藏書目錄)
中華教育改進社第三次社務報告 民十三年 (交通大學圖書館藏書目錄)
民國十八年之中華職業教育社 中華職業教育社 民十九年 (行政院藏書目錄)

9. Overseas Education and Education of Students Abroad

- 近代中國留學史 舒新城 中華 民十八年 (交通大學圖書館藏書目錄)
留日中華學生名簿 日華學會 中華 昭和五年 (廈門大學圖書館目錄)
中華民國駐日留學生監督處一覽 駐日留學生監督處 民十八年 (行政院藏書目錄)
僑民學校調查錄 僑務委員會 民二四年 (行政院藏書目錄)
南洋華僑學校之調查與統計 錢鶴 暨南大學 民十九年 (國立北平圖書館目錄)

10. Language

- 國語運動史綱 黎錦熙 商務 民二三年 (廈門大學圖書館藏目錄)
注音符號小史 江仲琮 世界

IV. History of Politics

1. General Surveys of Modern Chinese Politics

- 中國近代政治史 陳安仁 商務 民二二年 中山文教館藏
中國近百年政治史 李劍農 商務 民三六年 中委會藏
最近三十年中國政治史 李劍農 太平洋書店 民廿一年 (湖北圖書館目錄)
中華民國政治史 賈逸君 文化學社 中山文教館藏
民國政制史(二冊) 錢端升 商務 民三五年 中委會藏

2. Administration of Central Government

- 國民政府政治總報告(三冊) 國民政府編 民二〇年 (行政院藏書目錄)
國民政府行政全書(八冊) 民國法政學會 民十七年 (廈大圖書館目錄)
國民政府施政成績統計年報 中央執行委員會 民十九年 (廈大圖書館目錄)
國民政府職員錄 南京 昭和八年 (見上海自然科學研究所目錄)
政治成績統計(月刊) 中央統計處 正中 民廿二年至廿五年 (見何多源中文參考書指南)
中央暨各省市行政機關高級人員名冊 中央統計處 正中 民二五年 (見何多源中文參考書指南)

3. Administration of Provincial Governments

- 江蘇省年鑑(二冊) 趙如珩 新中國建設學會 民廿四年 (見何多源中文參考書指南)
江蘇省統計大綱初編 江蘇省政府 民十九年 (行政院藏書目錄)
江蘇省政治工作統計 江蘇省政府 民十九年 (行政院藏書目錄)
三年來江蘇省政述要(二冊) 江蘇省政府 民二五年 (行政院藏書目錄)
江蘇省內務行政報告書 江蘇省公署 民三年 (交大圖書館目錄)

Appendixes

- 浙江民政統計特刊 浙江民政廳 民十九年 (行政院藏書目錄)
- 浙江省廿一年度行政統計 浙江省政府 民二十三年 (行政院藏書目錄)
- 浙江省政務現況(廿二年份) 浙江省政府 民二十三年 (行政院藏書目錄)
- 浙江制憲史 秦東
- 安徽民政報告書 安徽民政廳 民十七年 (行政院藏書目錄)
- 安徽省概況統計(民廿二年份) 安徽省政府 民二十四年 (行政院藏書目錄)
- 中華民國廿三年度安徽省統計年鑑 安徽統計委員會 民二十五年 (廈大圖書館目錄)
- 江西省政府政治彙編 江西省政府 民二十一年 (行政院藏書目錄)
- 湖南政治年鑑(十九、廿一年度) 湖南省政府 (行政院藏書目錄)
- 湖南年鑑(民廿二、廿三年度) 湖南省政府 民廿三、廿四年度 (行政院藏書目錄)
- 湖南省政府政治工作報告表 湖南省政府 民十八年 (行政院藏書目錄)
- 湖南省政府政治報告 湖南省政府 民二十〇年 (行政院藏書目錄)
- 湖南自治運動史(上篇) 王無爲 秦東 民九年 (湖北圖書館目錄)
- 湖北省概況十種 湖北省政府 民二十五年 (行政院藏書目錄)
- 河北省統計年鑑 河北省政府 民二十三年 (行政院藏書目錄)
- 華北政務報告摘要 行政院駐平政務整理委員會 民二十三年 (行政院藏書目錄)
- 五年來河南政治總報告 河南省政府 民二十四年 (行政院藏書目錄)
- 河南省政府四年來施政統計 河南省政府 民二十三年 (行政院藏書目錄)
- 廣東年鑑(六冊) 粵省政府 民卅一年 中委會藏
- 新廣東觀察記 李宗黃 商務 民十一年 (湖北圖書館目錄)
- 廣西年鑑(第一回) 廣西統計局 民二十三年 (行政院藏書目錄)
- 廣西省施政紀錄(廿二、廿三年度) 廣西省政府 民廿三至廿四年 (廈大圖書館目錄)
- 廣西全省地方紀要(三冊) 廣西民政廳 民二十三年 (行政院藏書目錄)
- 山東省政府工作報告 山東省政府 民廿一年 (行政院藏書目錄)
- 山西省政府工作報告(廿二至廿四年度) 山西省政府 民廿二至廿四年 (行政院藏書目錄)
- 山西省政府村政處工作事項統計八種(廿三、廿四年份) 山西省政府 民二十五年 (行政院藏書目錄)
- 閻伯川先生與山西政治的客觀記述 現代文化編譯社 民三五年 中委會藏
- 四川省概要 四川省政府 中山文化教育館藏
- 雲南民政概況 雲南民政廳 民二十五年 (行政院藏書目錄)
- 雲南行政紀實 雲南財政廳 中委會藏
- 十年來寧夏省政述要 蕭敦道 寧夏省政府 民三十一年 中委會藏
- 甘肅省政府工作報告(民廿九年) 甘肅省政府 中委會藏
- 東北年鑑 東北文化社年鑑編印處 民二十〇年
- 滿洲年鑑 一九三三年份(日文) 中溝新一 滿洲文化協會 昭和八年 (行政院藏書目錄)
- 滿洲年鑑 一九三六年份(日文) 本村武盛 滿洲日日新聞社 昭和十年 (行政院藏書目錄)
- 滿蒙年鑑 中日文化協會 民十八年 (交大圖書館目錄)
- 內蒙盟旗自治運動紀實 黃奮生 中華 民二十四年 中委會藏
- 臺灣省五十一年來統計提要 臺灣省政府 民三五年 中委會藏

臺灣年鑑 臺灣通訊社 昭和十七、十九年 本會藏
臺灣年鑑（三十六年度） 臺灣新生報 民三十六年 中委會藏
臺灣省政紀要（三冊） 臺灣省政府 民卅八年 中委會藏
臺灣山地行政 臺灣新聞處 民四一年 中委會藏

4. Administration of Municipal Governments

中國市政小史 潘如濬 民二〇年（廈大圖書館目錄）
一年來之首都市政 南京市政府 民十七年（交大圖書館目錄）
京滬杭漢四大都市之市政 董修甲 大東書局 民二〇年 中委會藏
上海市年鑑 上海市年鑑委員會 民二四年 中委會藏
上海市行政統計概要（民十八年度） 上海市政府 民十九年（行政院藏書目錄）
上海市政概要 上海市政府 民廿三年（交大圖書館目錄）
北平市政府二二年度行政統計 北平市政府 民廿四年（行政院藏書目錄）
北平市統計覽要 北平市政府 民二五年（行政院藏書目錄）
天津市統計年鑑 天津統計委員會 民二四年（行政院藏書目錄）
天津市社會局統計彙刊 天津市社會局 民二〇年（行政院藏書目錄）
廣州市市政概要 廣州市政廳 民十年（交大圖書館目錄）
一歲之廣州市 黃炎培 商務 民十五年（湖北圖書館目錄）
漢口市政概況 漢口市政府 民二二年 中山文教館藏
漢口特別市市政統計年刊 漢口市政府 民十九年（行政院藏書目錄）
長沙市政府廿三年度行政統計 長沙市政府 民二五年（行政院藏書目錄）
青島市行政統計彙編（三冊） 青島市政府 民廿、廿二、廿三年（行政院藏書目錄）

5. Interior

內政年鑑（廿五年） 內政部 商務 民二五年 中委會藏
全國內政會議報告書 內政部 商務 民二〇年（行政院藏書目錄）
第二次全國內政會議報告書 內政部 商務 民廿一年（行政院藏書目錄）
抗戰六年來之內政 中山文教館藏
民國經界行政紀略 曹經沅（廈大圖書館目錄）
中國政區都市圖（一幅） 陳 鐸 商務 民二四年（見何多源中文參考書指南）
中華民國人口圖 中央圖表社 亞 光
中國人口之分佈 胡煥庸 鐘山書局 民二四年（北平圖書館目錄）
中國人口密度圖（一幅） 陳 鐸 商務 民二四年（見何多源中文參考書指南）
近代中國人口的估計 王士達 北平社會調查所 民二〇年（北平圖書館目錄）
全國各市縣土地人口調查 內政部 民二四年（行政院藏書目錄）
山西省第四次人口統計 民十年（交大圖書館目錄）
民國十七年各省市戶口調查統計報告 內政部 民二〇年（北平圖書館目錄）
民政部戶口調查及各家估計 王士達 北平社會調查所 民二二年（北平圖書館目錄）

Appendixes

6. Police Administration

- 全國警政統計報告 內政部 民二〇年 (行政院藏書目錄)
全國警政統計報告 內政部 民二五年 (行政院藏書目錄)
中國的警察 陳允文 商務 中山文教館藏
首都警察概況 首都警察廳 民二三年 (行政院藏書目錄)
中國外事警察 趙炳坤 商務 民二五年 (行政院藏書目錄)
中國消防警察 包明芳 商務 民二四年 中山文教館藏

7. Local Self-government

- 南京市自治工作概況 南京市政府自治辦事處 民二六年 (行政院藏書目錄)
雲南省地方自治概觀 張得善 中國地方自治學會 民二四年 (行政院藏書目錄)
廣東省地方自治概況 廣東民政廳 民二四年 (行政院藏書目錄)
臺灣地方自治實錄 中國地方自治學會 民四十年 中委會藏
臺灣省首屆參議員名鑑 全民日報社 民四十年 中委會藏

8. Memoirs

- 蘇政回憶 陳果夫 正中 民四〇年 中委會藏
花谿閒筆 吳鼎昌 民三二年 中委會藏
主演回憶錄 李宗黃 中國地方自治學會 民三七年 中委會藏
從政檢討 劉建緒 改造出版社 民三四年 中委會藏

V. History of Constitution

1. Constitutional Law-making

- 中國制憲史 吳經熊 商務 民二六年 中委會藏
中華民國憲法史(正續編) 吳宗慈 東方印刷局 民十三年 中委會藏
中華民國憲法史 潘樹藩 商務 民二四年 (廈大圖書館目錄)
中國憲法史綱要 潘大遠 會文堂新記 民二六年 (廈大圖書館目錄)
中國憲法史 汪煥輝 世界 民二十年 (廈大圖書館目錄)
中國憲政發展史 周異斌等 大東 民三六年 中委會藏
中華民國憲法史料 郭衡 大東 民三六年 中委會藏
中華民國憲法史料 岑德彰 新中國建設學會 民二二年 (北平圖書館目錄)
中國憲法史 陳茹玄 世界 民三六年 中委會藏
民國憲法及政治史 陳茹玄 華豐印刷所 民十七年 (廈大圖書館目錄)
中國之憲政運動 文化驛站總管理處 中山文化教育館藏
中華民國法統遷臺史 王景濂等 無錫民視社 民十一年 (湖北圖書館目錄)

2. Congress

- 中國議會史 顧敦鏐 燕京大學 民二〇年 (廈大圖書館目錄)
國民會議實錄(附政治總報告) 國民會議實錄編輯委員會 (行政院藏書目錄)
國民參政會 中山文教館藏
出席國民大會記 朱克勤 工商航業公司 民三七年 中委會藏
國民大會代表選舉實錄輯要 民三六年 中委會藏
政協文獻 歷史文獻社 民三五年 中委會藏

3. Political Parties

- 中國政黨史 印維康 上海中央圖書館 民十六年 (湖北圖書館目錄)
中國政黨史 楊幼炯 商務 民二五年 (廈大圖書館目錄)
中國的政黨 王貽非 民族文化出版社 民三二年 中山文教館藏
民國政黨史 謝 彬 上海學術研究會 民十六年 (湖北圖書館目錄)
中國黨派 中聯出版社 民三七年 中委會藏
中國各黨各派現狀 說文社編輯部 中山文教館藏
抗戰中的政黨和派別 張執一 讀書生活出版社 一九三九年 中山文教館藏
中國青年黨簡史 民三五年 中山文教館藏
中國青年黨概況 民三六年 中山文教館藏

VI. History of Legislation and Judiciary

- 近代中國立法史 楊幼炯 商務 民二五年 中委會藏
中華民國立法史 謝振民 正中 民二六年 中委會藏
立法院五週年來立法工作統計 立法院統計科 民二三年 (行政院藏書目錄)
立法院第六週年立法工作統計 立法院統計科 民二四年 (行政院藏書目錄)
司法統計 司法行政部 民十九、二十、二十二年 (行政院藏書目錄)
司法院十八年全年工作概況報告書 司法院 民十八年 (行政院藏書目錄)
中華民國現階段的司法概況 司法行政部 民四一年 中委會藏
民國四十年度司法行政概況 司法行政部 民四一年 中委會藏
各省司法概況報告彙編 司法院 民二四年 (廈大圖書館目錄)
全國司法會議彙編 司法院 民二四年 (廈大圖書館目錄)
三年來之最高法院 最高法院編 民二三年 (行政院藏書目錄)

VII. Diplomatic History

1. Yearbooks and General Surveys of Chinese Diplomacy

- 外交年鑑(二卷) 外交部 民十年 (北平圖書館目錄)
中國外交年鑑 朱家治等 生活書店 民二二年 中委會藏
中國外交年鑑 朱家治等 世界 民二三年 中委會藏
中國外交年鑑 廿五年 薛代強 正中 民二五年 中委會藏

Appendixes

- 最近三十年中國外交史 劉彥 太平洋書店 民二十年 (湖北圖書館目錄)
- 民國二十三年外交大事記 外交部 民二十四年 (廈大圖書館目錄)
- 中國近世外交史 劉彥 太平洋書店 民十年 (湖北圖書館目錄)
- 中國近代政治外交略史 何思源 商務 民十六年 (廈大圖書館目錄)
- 現代中國外交史 金兆梓 商務 民十九年 中山文化教育館藏
- 中國外交史 高殿均 帕米爾書店 民四一年 中委會藏
- 國民政府外交史 第一集 洪鈞培 華通 民十九年 (湖北省圖書館目錄)
- 中國外交關係略史 懷德著 王莪孫譯 商務 民二三年 中委會藏
- 最近中國外交關係 波頓著 曹明道譯 正中 中山文化教育館藏
- 近世中國關係略史 國民外交叢書社 中華 中山文化教育館藏
- 中國外交史綱要 任啓珊 中華 中山文化教育館藏
- 國民政府最近三年來外交經過紀要 外交部 民十八年 (交大圖書館目錄)
- 近世支那外交史 稻坂祐 明治大學 昭和四年 中委會藏
- 近世支那外交(日文) 矢野 仁一 弘文堂 昭和五年 (行政院藏書目錄)
- 國民政府の外交及外交行政(日文) 張秀哲 日支問題研究會 昭和十年 (行政院藏書目錄)
- 國民政府重要政治外交表(日文) 張秀哲 日支問題研究會 昭和十年 (行政院藏書目錄)
- 革命外交文獻(廣州武漢時期) 高承元 神州國光社 民十九年 中委會藏
- 中國抗戰與國際關係 列明著孫治方譯 黎明 中山文化教育館藏
- 抗戰以來之外交 王寵惠 中訓團 中委會藏
- 抗戰四年來的外交 中央宣傳部 中山文化教育館藏
- 國際與中國 高希聖等 泰東 民十八年 (湖北圖書館目錄)
- 近時國際問題與中國 楊幼炯 泰東 民十七年 (湖北圖書館目錄)
- 國際現勢與中國革命 丁立三 大東 中山文化教育館藏
- 國際現勢與中國地位 婁壯行 亞細亞 中山文化教育館藏
- 我國與世界和平 史國綱 商務 中山文化教育館藏
- 支那國際關係概觀 齋藤良衛 昭和四年 中委會藏
- 中國國際關係 張忠絃 世界 中山文化教育館藏

2. Sino-Japanese Diplomatic Relations

- 近世中日國際大事年表 中山文化教育館 中委會藏
- 六十年來中國與日本(七卷) 王芸生 天津大公報社 民廿一至廿三年 (北平圖書館目錄)
- 二十年來之中日關係 中華書局編輯所 民八年 (湖北圖書館目錄)
- 中日外交史 陳博文 商務 民十八年 中委會藏
- 中日交涉史(歐戰期間) 劉彥 商務 民十年 (廈大圖書館目錄)
- 近世支那外交史 矢野仁一 弘文堂 中山文化教育館藏
- 近代中日關係略史 國民外交叢書社 中華 民十五年 (湖北圖書館目錄)
- 近代中日關係史綱要 左舜生 中華 中山文化教育館藏
- 日支交涉史話 秋山謙藏 內外株式會社 中山文化教育館藏
- 中日關係及其現狀 許德珩 中山文化教育館 中山文化教育館藏

- 日本帝國主義與中國 吳兆名 商務 中山文化教育館藏
 西原借款真相 勝田主計著 龔德柏譯 太平洋書店 民十八年 (湖北圖書館目錄)
 中日血債 曾毓釗 北新 中山文化教育館藏
 中日糾紛與國聯 Willoughby 呂懷君譯 民二六年 中委會藏
 國聯調查團報告書(二冊) 上海申報社 國難救濟會 民二十一年 (交大圖書館目錄)
 一年中國際聯盟處理中日糾紛之經過 楊炯光 民二十一年 (交大圖書館目錄)
 國聯處理中日事件之經過 鮑德微 南京書店 民二十一年 (湖北圖書館目錄)
 報告書發表後國聯處理中日問題之經過 中央宣傳委員會 民二二年 (行政院藏書目錄)
 參與國際聯合會調查委員會中國代表處說帖(中英對照) 外交部 (交大圖書館目錄)
 日本侵略中國年表 中央宣傳委員會 民二十年 (行政院藏書目錄)
 日本侵略中國史 周郁年 廣益 中山文化教育館藏
 日本帝國主義侵略中國史 張覺人 青年 中山文化教育館藏
 日本帝國主義侵略中國史 蔣堅忍 漢口奮鬥報 民十九年 中委會藏
 日本帝國主義侵略中國史 周策農 南京中山 民十八年 (湖北圖書館目錄)
 日本侵略中國外交史 陸奧宗光著 龔德柏譯 商務 民十八年 (湖北圖書館目錄)
 日本侵略中國簡史 福建省黨部 民十八年 (行政院藏書目錄)
 日本對華最近野心之暴露 山田武吉著 周佩嵐譯 民智 民十七年 (湖北圖書館目錄)
 日本蹂躪山東痛史 唐巨川 大東 民十八年 (交大圖書館目錄)
 山東問題始末 譚天凱 商務 中山文化教育館藏
 山東問題與國際聯盟 徐東藩 山東外交協會 民九年 (湖北圖書館目錄)
 日本在南滿 屠哲謨 南京書店 民二十一年 (交大圖書館目錄)
 日本侵略滿蒙史 支恆貴 世界 民十八年 (交大圖書館目錄)
 日本侵略滿蒙講話 馬凌甫 國民週刊社 民二十年 (行政院藏書目錄)
 九一八後對日外交之經過 中央宣傳委員會 民二二年 (行政院藏書目錄)
 日本侵略東北史 陳覺 商務 民二二年 (行政院藏書目錄)
 日軍侵據東北記 虎口餘生 民衆書局 民二十年 (廈大圖書館目錄)
 最近之東北經濟與日本 王雨桐 新中國建設學會 民二二年 (行政院藏書目錄)
 日本對東三省之鐵路侵略 林同濟 華通 民十九年 (交通大學藏書目錄)
 近世東北國際關係日記 楊家駱 東北問題社 中山文化教育館藏
 東北國際外交 方樂天 商務 民二二年 (行政院藏書目錄)
 中國、日本、蘇俄 獨立出版社 民二七年 中山文化教育館藏

3. Sino-Russian Diplomatic Relations

- 最近十年中俄之外交 遼東外交研究會 民十二年 (湖北圖書館目錄)
 蘇俄侵華史圖解 周西村 中央改造委員會 民四十年 中委會藏
 中俄外交史 陳博文 商務 中山文化教育館藏
 中俄外交史 何漢文 中華 民二四年 中委會藏
 中俄關係簡史 沈尙文 自由出版社 民四十年 中委會藏
 中俄關係略史 國民外交叢書社 中華 民十五年 (湖北圖書館目錄)

Appendixes

- 中蘇關係的變遷 雲白 世界 民二七年 中委會藏
中俄關係略述 陳登元 商務 民十五年 (湖北圖書館目錄)
中國與蘇聯 光明 中山文化教育館藏
新沙皇主義在中國 香苑 自由出版社 民四十年 中委會藏
中國向聯合國控訴蘇聯 駐聯合國中國代表團 民卅八年 中委會藏
蘇聯陰謀文證彙編(十一冊) 佚名 中委會藏
俄國侵略中國史 廣州市特別黨部 民十八年 (行政院藏書目錄)
蘇俄侵華鐵證 蔣廷黻 中國新聞出版公司 民四一年 中委會藏
帝俄侵略滿洲史 Pomahob 民耿譯 商務 民二六年 中委會藏
東北問題之真相 唐允 時代出版社 民三五年 中委會藏
東路中俄決裂之真相 董顯光 上海真善美 民十八年 (湖北圖書館目錄)
中俄關於中東路之交涉史略 中央宣傳部 民十八年 (廈門圖書館目錄)
中東路事件 華通 民十八年 (交大圖書館目錄)
中俄關係與中東鐵路 周鯁生等 商務 民二二年 (行政院藏書目錄)
蘇聯對新疆之經濟侵略 外交部 民三九年 中委會藏
新疆風雲(北塔山事件實錄) 黎晉偉等 臺北時事出版社 民三九年 中委會藏
庫倫條約之始末 王光祈 中華 民廿一年 中委會藏

4. Sino-British Diplomatic Relations

- 中英外交史 束世澂 商務 民二二年 中委會藏
中英外交 沈維泰 商務 民二八年 中委會藏
英帝國主義與中國 唐文舊 大東 中山文化教育館藏
西藏交涉略史 謝彬 中華 民廿二年 中委會藏
英國侵略西藏史 F. Younghuaband 孫煦初譯 民二三年 中委會藏
西藏外交文件 王光祈 中華 民十九年 中委會藏
中國訪英國實錄 獨立出版社 中山文化教育館藏
英國議會訪華國實錄 獨立出版社 民三二年 中委會藏

5. Sino-American Diplomatic Relations

- 中美外交史 唐慶增 商務 民二二年 中委會藏
中美外交關係 李抱宏 獨立出版社 中山文化教育館藏
中美關係紀要(二冊) 蔣恭晨 中華 民十九年 中山文化教育館藏
美國與中國之關係 美國國務院編 中國外交部譯 一九四九年 中委會藏
美國在遠東的政策 美國新聞處 一九五〇年 中委會藏
中華民國政府與美利堅合衆國政府間關於經濟援助之協定 外交部 民四十年 中委會藏

6. Chinese Foreign Relations with Other Countries

- 中法外交史 束世澂 商務 民十七年 中委會藏
中德外交史 蔣恭晨 中華 中山文化教育館藏

- 中葡外交史 周景濂 商務 民二五年 (行政院藏書目錄)
中比改正條約交涉史 邱培豪 大東 中山文化教育館藏
印度獨立與中印關係 吳俊才 中印學會 民三九年 中委會藏
中韓外交史話 閔石麟 東方出版公司 中山文化教育館藏

7. Aggression of Imperialists

- 列強侵略中國概況 俞爽 文萃 民廿三年 (廈大圖書館目錄)
帝國主義侵略中國史 黃孝先 商務 民十七年 (廈大圖書館目錄)
帝國主義壓迫中國史 高守一 北新 民十八年 (湖北圖書館目錄)
帝國主義壓迫中國史 劉彥 太平洋書店 民廿一年 中委會藏
帝國主義禍華史 陸友白 卿雲圖書公司 民十六年 (交大圖書館目錄)
帝國主義侵略中國史講義 國民革命軍軍官團 (行政院藏書目錄)
外族侵略中國史 傅運森 商務 民二十年 (行政院藏書目錄)
被侵害之中國 劉彥 太平洋書店 (行政院藏書目錄)
門戶開放與中國 李祥麟 商務 中山文化教育館藏
經濟侵略下之中國 漆樹芬 中華 中山文化教育館藏
經濟侵略下之中國 漆樹芬 光華書局 民十五年 (廈大圖書館目錄)
外國在華之經濟侵略 國民外交叢報社 中華 民十七年 (交大圖書館目錄)

8. History of National Humiliation

- 國恥史 蔣恭晨 中華 民廿一年 中委會藏
國難痛史 陳覺 東北問題研究會 民廿二年 (廈大圖書館目錄)
國恥史綱要 郭汝成 中華 中山文化教育館藏
國恥史要 梁心 光東書局 民二十年 (廈大圖書館目錄)
國恥小史 呂思勉 中華 民十一年 (湖北圖書館目錄)
國恥小史續編 趙玉森 中國 民十五年 (湖北圖書館目錄)
新編國恥小史 曹增美等 商務 民十七年 (湖北圖書館目錄)
增訂國恥小史 沈文濬 中國 民十六年 (湖北圖書館目錄)
國恥紀念日 民團週刊社 民二七年 中委會藏
中國國恥紀念史問答 瞿世鎮 三民公司 民十九年 (湖北圖書館目錄)
外交思痛錄 莊病骸 交通 (湖北圖書館目錄)
五卅痛史 晨報編輯處 民十四年 (廈大圖書館目錄)
五卅血史 民憤社編輯部 (廈大圖書館目錄)
五卅外交史 孔另境 永祥印書館 民三五年 中委會藏
五卅兇手之供狀 (湖北圖書館目錄)
沙面慘殺案 高爾松等 上海青年政治宣傳會 民十五年 (湖北圖書館目錄)
沙基痛史 錢義璋 (湖北圖書館目錄)
省港罷工中之中英談判 鄧中夏 民十五年 (湖北圖書館目錄)
省港罷工概觀 鄧中夏 中華全國總工會省港罷工委員會宣傳部 民十五年 (湖北圖書館目錄)

Appendixes

- 濟南慘史 濟南慘案被難家屬聯合會 (廈大圖書館目錄)
濟南慘案史 袁廷鏞 漢口新昌 民十九年 (湖北圖書館目錄)
日本出兵山東濟南慘案 無袈和尚 亞洲 民十七年 (湖北圖書館目錄)
漢口慘殺案 高爾松等 上海青年政治宣傳會 民十四年 (湖北圖書館目錄)

9. Unequal Treaties

- 廢除不平等條約之經過 于能謨 商務 民四十年 中委會藏
不平等條約一覽表 國民革命軍總司令部 (湖北圖書館目錄)
我國修改條約之運動 盧化鎬等 商務 民二二年 (行政院藏書目錄)
領事裁判權與中國 國民外交叢書社 中華 民十五年 (湖北圖書館目錄)
租界與中國 顧器重 卿雲 民十七年 (湖北圖書館目錄)
上海租界略史 岑德彰 世界 民二十年 (交大圖書館目錄)
天津租界及特區 南開大學 商務 民十五年 (湖北圖書館目錄)

10. Civil Diplomatic Organizations

- 中國國民黨外交協會會務概要 中山文化教育館藏
二年來之國際反侵略運動中國分會 中山文化教育館藏
聯合國中國同志會簡史(附座談會紀要) 民四十年 中委會藏

11. International China Aid Movement

- 泛濫世界的反日援華運動 岑 君 全民出版社 中山文化教育館藏
援助中國的世界反侵略運動 中山文化教育館藏
國際援華運動 中山文化教育館藏
中日戰爭與國際反侵略運動 蔣君章 獨立出版社 民二七年 中山文化教育館藏

VIII. History of the Administrations of Examination and personnel

- 銓敘部年鑑(民十九年度) 馬洪煥 銓敘部 民二一年 中委會藏
銓敘年鑑正續編 銓敘部編印 民二十至二三年 (見中文參考書指南)
銓敘部統計圖表初編 銓敘部編印 民二三年 (北平圖書館目錄)
高等考試總報告 高考典試委員會編 民二三年 (交大圖書館目錄)
首都普通考試總報告書 首都普考典委會編 民二三年 (交大圖書館目錄)
全國考銓會議彙編 考試院編 民二四年 (行政院藏書目錄)

IX. History of Finance

1. Yearbooks and General Surveys of Finance

- 財政年鑑 財政部 商務 民二四年 中委會藏

- 財政年鑑續編（三冊） 財政部 民三四年 中委會藏
 財政部年鑑三編 財政部 中央印務局 民三七年 中委會藏
 民國財政史 賈士毅 商務 民六年 中山文化教育館藏
 民國續財政史 賈士毅 商務 民二一年 中委會藏
 全國財政會議彙編 全國財政會議秘書處 民十七年（行政院藏書目錄）
 第二次財政會議彙編 全國財政會議秘書處 民二三年（行政院藏書目錄）
 支部國民政府の財政（日文） 平山敬三 東亞經濟調查局 昭和十一年（行政院藏書目錄）
 十年來之財務行政 中山文化教育館藏
 十年來之財政統計 中山文化教育館藏
 十年來之地方財政 中山文化教育館藏
 十年來之財務人事 中山文化教育館藏
 十年來之財務法制 中山文化教育館藏
 十年來之財務金融研究工作 中山文化教育館藏
 抗戰六年來之財政金融 中山文化教育館藏

2. Finance of Local Governments

- 浙江財政紀略 魏頌唐 民十八年（交大圖書館目錄）
 浙江省財政一覽（民國元年至十八年度） 浙江財務人員養成所 民二一年（行政院藏書目錄）
 福建財政史綱 王孝泉 福建縣政人員訓練所 民二四年（廈大圖書館目錄）
 整理福建財政概覽 福建財政廳 民二四年（廈大圖書館目錄）
 兩年來福建財政工作概要 福建財政廳 民二五年（行政院藏書目錄）
 革命後之江西財政 張靜廬 光華 民十六年（湖北圖書館目錄）
 江西財政紀要 翁燕翼 江西財政廳 民十九年（行政院藏書目錄）
 二十一年江西之財政 江西財政廳 民二二年（行政院藏書目錄）
 河北財政紀要 河北財政廳 民十八年（行政院藏書目錄）
 河北省二二年度財政統計 河北財政廳 民二三年（行政院藏書目錄）
 山東一年來之財政情況 袁家普 山東印刷公司 民十九年（行政院藏書目錄）
 民國二一年湖北財政報告書 湖北財政廳 民廿一年（行政院藏書目錄）
 廣東省財政紀實（民國元年至廿二年） 廣東財政廳 民廿三年（見中文參考書指南）
 廣州市財政統計（民廿五年十二月份） 廣州市財政局 民廿六年（行政院藏書目錄）
 四川財政概況 財政部四川特派員公署 民廿五年（行政院藏書目錄）
 貴州財政工作報告書 貴州財政廳（行政院藏書目錄）
 日治時代之臺灣財政 黃通 中國農復會 民四十年 中委會藏
 南京市財政統計 民十八年度 南京市財政局 民十九年（行政院藏書目錄）
 南京市廿一年度財政統計 南京市財政局 民廿二年（行政院藏書目錄）
 最近各省金融商況調查錄 桂紹熙 國光（湖北圖書館目錄）
 十年來之金融 中山文化教育館藏
 湖南之金融 胡通 湖南經濟調查所 民二三年（行政院藏書目錄）
 江西之金融 江西省經濟委員會 民二二年（行政院藏書目錄）

Appendixes

- 四川金融風潮史略 中國銀行 中山文化教育館藏
東北的金融 何孝怡 中華 民廿一年 (湖北圖書館目錄)
最近上海金融史 徐寄庠 商務 民十八年 (廈大圖書館目錄)
臺灣金融年報 臺灣銀行 民三六至四〇年 中委會藏

3. Currency

- 中華幣制史 張家驥 民國大學 民十四年 中委會藏
中國貨幣沿革史 侯厚培 世界 民十八年 中山文化教育館藏
中國貨幣史綱 周伯棣 中華 民二三年 中委會藏
中國貨幣史 戴銘禮 商務 民二三年 中委會藏
中國紙幣發行史 李駿耀 中央銀行 中山文化教育館藏
幣制改革 行政院新聞局 民三七年 中委會藏
民國鈔券史 徐滄水 上海銀行週報社 民十三年 (湖北圖書館目錄)
民國銅元集(拓本) 鄭穆 (北平圖書館目錄)
中央造幣廠工作經過報告書 中央造幣廠 民二四年 (行政院藏書目錄)

4. Bank

- 中華銀行史 周葆鑾 商務 民十二年 中山文化教育館藏
中國的銀行 吳承禧 商務 中山文化教育館藏
銀行年鑑 銀行週報社 民十一年 (湖北圖書館目錄)
全國銀行年鑑 中國銀行總管理處 民二三年至二五年 (北平圖書館目錄)
全國銀行人事一覽 中央銀行 民二五年 (行政院藏書目錄)
民國二十二年度中國重要銀行營業概況研究 中國銀行 民二三年 (廈大圖書館目錄)
中央銀行營業報告 中央銀行 民二三年 (廈大圖書館目錄)
中國銀行報告 民廿、廿三、廿四年度 中國銀行 三冊 (廈大圖書館目錄)
中國農民銀行大事記 董事會編 民四十年 中委會藏
中國之儲蓄銀行史 王志莘 上海新華信託儲蓄銀行 民廿三年 (廈大圖書館目錄)
廣州之銀業 區季鸞 中山大學 民廿一年 (行政院藏書目錄)
上海銀行公會事業史 徐滄水 銀行週報社 民十四年 (廈大圖書館目錄)
上海之錢莊 李權時等 東南 民十八年 (湖北圖書館目錄)
中國交易所 楊蔭溥 商務 民十九年 (行政院藏書目錄)

5. Bonds

- 國債與金融 賈士毅 商務 民十九年 (北平圖書館目錄)
十年來之公債 (中山文化教育館藏)
最新中國內外債券要覽 董仲佳 商務 民十八年 (廈大圖書館目錄)
中國公債史 徐滄水 商務 民十五年 (行政院藏書目錄)
內國公債彙覽 中國銀行 北平銀行週報社 (湖北圖書館目錄)
中國之內國公債 王宗培 長城書局 民二二年 (北平圖書館目錄)

- 內國公債庫券彙編 金向源 交通銀行 民十八年 (北平圖書館目錄)
國民政府內債紀要 民十五年至十七年 (交大圖書館目錄)
中國債券彙編 (中央政府內債) 中央銀行 民二四年 (北平圖書館目錄)
中國的內債 千家駒 社會調查所 民二二年 (行政院藏書目錄)
革命債券種類表 中央革命債券調查委員會 民二四年 (行政院藏書目錄)

6. Taxes System

- 十年來之國庫 中山文化教育館藏
修改稅則始末記 李景銘 商務 民八年 (湖北省立圖書館目錄)
財政部稅務署二二年度統稅物品鉅量分類統計 財政部編 民二十四年 (行政院藏書目錄)
捲菸統稅史 程叔度 財政部捲菸統稅處 民十八年 (行政院藏書目錄)
八年來之直接稅 中山文化教育館藏
十年來之貨物稅 中山文化教育館藏
十年來之緝私 中山文化教育館藏
湖北國稅紀要 陳紹媽 (湖北省立圖書館目錄)
江西特稅紀要 傅汝楫 江西財政特派員公署 (行政院藏書目錄)
河北省之包稅制度 王志信 南開大學 (行政院藏書目錄)
天津市稅捐概況 天津市府統委會 民二十四年 (行政院藏書目錄)

7. Tariff

- 民國以來關稅紀實 魏爾特著 陶樂均譯 商務 民十六年 (廈大圖書館目錄)
中國關稅史料 江恆源 人文編輯所 民二十年 中山文化教育館藏
中國海關制度沿革 楊德森 商務 民十四年 (行政院藏書目錄)
十年來之海關 中山文化教育館藏
十年來之關稅 中山文化教育館藏
中國陸路關稅史 董蒙正 商務 民十五年 (廈大圖書館目錄)

8. Salt Administration

- 鹽務彙覽 (民六至十一年) 十九冊 鹽務署 (中山大學圖書館目錄)
鹽務年鑑 財政部鹽務署 中華 民十八年 (湖北省立圖書館目錄)
鹽務年鑑 財政部鹽務署 民十九年 (國立北平圖書館目錄)
中國鹽政實錄 (四冊) 財政部鹽務署 民二二年 (國立北平圖書館目錄)
中國鹽政史 曾仰豐 商務 民二五年 (廈大圖書館目錄)
中國鹽政紀要 (二冊) 林振翰 民十九年 (交大圖書館目錄)
鹽政概要 繆秋杰 中山文化教育館藏
十年來之鹽政 中山文化教育館藏
鹽商侵佔國稅統計 鹽政會編 民二四年 (行政院藏書目錄)
中國鹽務之現狀 中國鹽政討論會編印 民二四年 (廈大圖書館目錄)
全國場產調查報告書 汪壽康 鹽務署 民四年 (中山大學圖書館目錄)

Appendixes

- 川鹽紀要 林振翰 商務 民八年 (行政院藏書目錄)
 粵軍紀實 鄒琳 商務 民一六年 (行政院藏書目錄)
 浙鹽紀要 林振翰 商務 民十四年 (行政院藏書目錄)
 兩浙鹽政錄(十冊) 民十至十三年 (中山大學圖書館目錄)
 兩浙鹽務彙編 邵中等 民十二年 (中山大學圖書館目錄)
 餘姚鹽業調查 紹興縣政府 民二四年 (行政院藏書目錄)
 關於熱河之蒙鹽 蒙藏委員會 商務 民二四年 (行政院藏書目錄)
 膠州灣鹽業調查錄 景本白 北平鹽政雜誌社 民十一年 (湖北省立圖書館目錄)

9. Land Taxes

- 田賦徵實概況 宋同福 中山文化教育館藏
 三年來之田賦整理與徵實 中山文化教育館藏
 田賦附加稅調查 中央大學 商務 民二四年 (行政院藏書目錄)
 全國各省市減輕田賦附加廢除苛捐雜稅報告書 財政部稅務署 民三三年 (行政院藏書目錄)
 臺灣省三七五減租考查報告 內政部 民四十年 中委會藏
 廣西租稅概觀 龍家驥 民二三年 (交大圖書館目錄)

10. International Trade

- 中國貿易年鑑 吳大明 中國貿易年鑑社 民三七年 中委會藏
 今世中國貿易通志 陳重民 商務 民十三年 中委會藏
 中國國際貿易小史 侯厚培 商務 民十九年 中委會藏
 中國的國際貿易 何炳賢 商務 民二六年 中委會藏
 近世中國國外貿易 立法院 民二二年
 六年來之貿易 中山文化教育館藏
 海關中外貿易統計年刊(民元至二四年) 海關總稅務司編印 (國立北平圖書館目錄)
 民國廿一、廿二年第三季貿易報告 實業部國際貿易局 民二一至二二年 (行政院藏書目錄)
 民國廿三、廿四年第一、二季貿易報告 實業部國際貿易局 民二三至二四年 (行政院藏書目錄)
 中國輸出貿易指數表(民元至十六年) 工商部 民十七年 (國立北平圖書館目錄)
 中國輸入貿易指數表(民元至十六年) 工商部 民十七年 (國立北平圖書館目錄)
 歷年輸出各國貨值統計表 工商部 民元至十七年 (交大圖書館目錄)
 歷年各國輸入貨值統計表 工商部 民元至十七年 (廈大圖書館目錄)
 最近中國對外貿易統計圖解(附歷年海關稅則) 中國銀行 民二十年 (中文參考書目指南)
 最近二四年來中國通商口岸對外貿易統計(中部) 實業部 商務 民二四年 (國立北平圖書館目錄)
 中國各通商口岸對各國進出口貿易統計 蔡謙等編 商務 民二五年 (行政院藏書目錄)
 中日貿易統計 蔡王雅等 中華 民二二年 (國立北平圖書館目錄)
 近廿年來之中日貿易及其主要商品 蔡謙 商務 民二五年 中山文化教育館藏
 大阪神戶華僑貿易調查 實業部 民二十年 (行政院藏書目錄)
 歷年輸出各國豆類統計表 工商部 民元年至十七年 (廈大圖書館目錄)

- 歷年輸出各國絲類統計表 工商部 民元年至十七年 (廈大圖書館目錄)
華茶對外貿易之回顧與前瞻 中央銀行 商務 民二四年 (行政院藏書目錄)
上海茶葉出口統計 實業部 民二二年 (行政院藏書目錄)
全國進出口商要覽(中英對照) 實業部國際貿易局 民二五年 (行政院藏書目錄)
福建歷年對外貿易 福建省政府編 民二四年 (行政院藏書目錄)
江西省進出口貿易分類統計 江西省經濟委員會 民二三年 (行政院藏書目錄)
湖南之海關貿易 劉世超 民二三年 (行政院藏書目錄)
近四年東三省出口貿易 立法院 民二二年 (行政院藏書目錄)
廣西大宗出口貿易調查報告 廣西統計局 民二三年 (行政院藏書目錄)
漢口貿易統計一、二號(二冊) 漢口市政府 民十八年 (行政院藏書目錄)

11. Index number of Price

- 全國物價統計表(民十五、十六年份) 工商部編 民十七年 (行政院藏書目錄)
物價指數特刊(民二三年份) 湖南省財政廳 民二三年 (行政院藏書目錄)
南開指數年刊 南開大學編 民二四年 (行政院藏書目錄)
湖南財政廳物價指數特刊附長沙市金融統計 湖南財政廳編 民二三年 (行政院藏書目錄)
上海物價年刊(二冊) 財政部國定稅制委員會 民二四、二五年 (行政院藏書目錄)
上海生活費指數 成俊編 民十九年 (行政院藏書目錄)
臺灣物價統計(月報) 臺灣省主計處 民四十年 中委會藏

12. Cooperation

- 中國合作運動史 壽勉成等 中山文化教育館藏
中國合作運動小史 何玉璋 中國合作學社 民十八年 (行政院藏書目錄)
中國合作大事記 林燦
中國合作運動 壽勉成 正中 民三六年 中委會藏
抗戰以來之合作運動 中國合作事業協會 中山文化教育館藏
中國農村信用合作運動 張鏡予 商務 中山文化教育館藏
中國工業合作協會工作概況 中山文化教育館藏
全國合作社統計 中央統計處 民二三年 (國立北平圖書館目錄)
臺灣合作事業簡報 臺灣省社會處合作事業管理處 民四一年 中委會藏

13. Land Administration

- 內政部第一次全國地政會議報告書 內政部 民二四年 (行政院藏書目錄)
抗戰以來各省地權變動概況 農產促進委員會
各省荒地概況統計 內政部統計司 民二〇年 (行政院藏書目錄)
廣東省地政概況 廣東民政廳 民二四年 (行政院藏書目錄)
湖北土地測量彙編 湖北省民政廳 民二四年 (行政院藏書目錄)
全國測量會議報告 參謀本部陸地測量局 民十九年 (交大圖書館目錄)

Appendixes

14. Audit Administration

- 歲計年鑑（第一至三集） 國府主計處 民二三、二四、二五（行政院藏書目錄）
審計部稽察工作報告（二十二年度） 審計部 民二四年（行政院藏書目錄）
審計部事前事後審計工作報告（民二三年度） 審計部 民二五年（行政院藏書目錄）

X. History of Economy

1. Yearbooks and General Surveys of Economy

- 中國經濟年鑑（民二十三至二十五年） 實業部 商務 中委會藏
中國經濟年鑑 卅六年 容若思 太平洋經濟研究社 民三十六年 中委會藏
第一、二回經濟年鑑紀念冊（各一冊） 實業部 民二二年（廈大圖書館目錄）
支那經濟年鑑（日文） 東京商工會議所調查部 昭和十一年（行政院藏書目錄）
中國經濟志 建設委員會經濟調查所 民二四年（廈大圖書館目錄）
中國經濟年報（第一、二輯） 中國經濟年報社 民二四、二五年（行政院藏書目錄）
中國現代經濟史 施復亮 良友 民二一年（湖北省立圖書館目錄）
中國近代經濟發展史 侯厚培 大東 民十八年 中山文化教育館藏
中國政治經濟概況 何漢民 中央陸軍軍官學校 民十八年（行政院藏書目錄）
支那各省經濟事情（日文）上、中卷 赤松祐之 國際協會 昭和十年（行政院藏書目錄）
全國經濟委員會會議紀要（一至九集） 全國經濟委員會 民二二年（行政院藏書目錄）
全國經濟委員會報告彙編（一至十二集）十二冊 全國經濟委員會（行政院藏書目錄）
一年來中國經濟概況 錢俊瑞 申報月刊社 中山文化教育館藏
中華民國十二年份至十四年份經濟統計（各一冊） 銀行週報社 民十二年（湖北省立圖書館目錄）
五十年來之中國經濟 中國通商銀行 民三十六年 中委會藏
十年來之中國經濟建設 國民經濟計劃委員會 民二六年（行政院藏書目錄）
十年來之中國經濟（三冊） 譚熙鴻 中華 民三七年 中委會藏
自由中國二年來經濟情況特輯（中國經濟月刊第十八期） 中國經濟月刊社 民四二年 中委會藏

2. Reports on the Investigation of Chinese Economy

- 中國經濟志（南京市） 建設委員會經濟調查所 民二三年（行政院藏書目錄）
浙江經濟紀略 魏頌唐 民十八年（行政院藏書目錄）
浙江經濟調查 浙江經濟調查所 民二十年（行政院藏書目錄）
杭州市經濟之一瞥 浙江財務人員養成所 民二一年（行政院藏書目錄）
杭州市經濟調查 浙江經濟調查所 民二一年（行政院藏書目錄）
日本在東三省經濟勢力概要 實業部工商訪問局 民二十年（行政院藏書目錄）
昆明縣市經濟調查報告書 鐵道部（行政院藏書目錄）
廣東經濟紀實 劉懋初 民二三年（行政院藏書目錄）
四川考察報告書 民二四年（行政院藏書目錄）

- 蕪乍路沿線經濟調查 浙江經濟調查所 民二二年 (行政院藏書目錄)
 臨海鐵路甘肅段經濟調查報告書 鐵道部 民二五年 (行政院藏書目錄)
 臨海鐵路西蘭線陝西段經濟調查報告書 鐵道部編 民二五年 (行政院藏書目錄)
 包寧線包臨段經濟調查報告書 鐵道部 (行政院藏書目錄)
 東北大學豫鄂皖贛收復匪區經濟考察區報告書 東北大學編 民二三年 (行政院藏書目錄)
 粵漢鐵路株韶段經濟調查報告書 鐵道部 民二五年 (行政院藏書目錄)
 察哈爾經濟調查錄 李延堪等 新中國建設學會 民二二年 (行政院藏書目錄)
 廣西省經濟概況 千家駒 商務 中山文化教育館藏
 重慶經濟概況 重慶中國銀行 中山文化教育館藏
 四川經濟考察團考察報告 亞南經濟調查合作委員會 正中 中山文化教育館藏
 廣東經濟年鑑 (三十九年) 廣東經濟年鑑編纂會 中委會藏
 四川經濟參考資料 張肖梅 中委會藏
 貴州經濟 張肖梅 國民經濟社 民二八年 中委會藏
 京粵沿線經濟誌略 鐵道部 民十八年 (交大圖書館目錄)
 東三省經濟實況摘要 連瀾 民智 民二十年 (交大圖書館目錄)
 滿蒙經濟大綱 吳自強譯 民智 民十八年 (交大圖書館目錄)
 察綏蒙民經濟的解剖 賀楊靈 商務 民二四年 中山文化教育館藏
 中國西北部之經濟現狀 克拉末息夫著 王正旺譯 商務 民二四年 中山文化教育館
 臺灣經濟史 蘇瑞麟 文昌書局 民三八年 中委會藏

3. Enterprises

- 今世中國實業通志 吳承洛 商務 民十八年 中山文化教育館藏
 近代中國實業通志 楊大金 鍾山書局 民二二年 (國立北平圖書館目錄)
 中國實業誌 (山東省) 實業部國際貿易局 民二三年 (國立北平圖書館目錄)
 現代中國實業誌 (二冊) 楊大金 商務 民二七年 中委會藏
 東北的資源 詹自佐 東方書店 民三五年 中委會藏
 中華民國實業名鑑 (日文) 東亞同文會研究編纂部 昭和九年 (行政院藏書目錄)
 中國實業誌 (江蘇省、浙江省、湖南省) 實業部國際貿易局 (三冊) 民二二、二四年
 (行政院藏書目錄)
 陝西實業考察 陝西實業考察團 臨海鐵路局 民二二年 (行政院藏書目錄)
 陝西實業考察記 何慶雲 杭州新新書局 民二二年 (交大圖書館目錄)
 東北的產業 徐嗣同 中華書局 民二一年 (湖北省立圖書館目錄)

4. Economic Reconstruction

- 各省市經濟建設一覽 實業部統計處 民二六年 (行政院藏書目錄)
 民國二十二、二十三年之建設 中央統計處 民二四年 (行政院藏書目錄)
 京市建設概況 南京市政府 民二十年 (行政院藏書目錄)
 兩年來之浙江建設概況 浙江建設廳 民十八年 (行政院藏書目錄)
 一年來之安徽建設 安徽省建設廳 民二二年 (行政院藏書目錄)

Appendixes

- 湖北建設概況（民十七年四月至十八年五月） 湖北省建設廳 民十八年（行政院藏書目錄）
 漢口市建設概況 漢口市政府 民十九年（交大圖書館目錄）
 五年來之廣東建設（二冊） 廣東建設廳 民二十年（交大圖書館目錄）
 廣東兩年來建設事業之回顧 陳元瑛 廣東建設廳 民二三年（廈大圖書館目錄）
 湘建十年 湖南省建設廳 中山文化教育館藏
 湘西苗區設施及其現狀 盛襄子 獨立 中山文化教育館藏
 贛皖湘視察記 陳庚雅 申報週刊社 中山文化教育館藏
 四川省建設統計提要 四川省建設廳 中山文化教育館藏
 廣西建設綱領 廣西省政府 民二四年（行政院藏書目錄）
 福建建設報告（十冊） 福建建設廳 民二三、二五年（行政院藏書目錄）
 福建省營事業 中山文化教育館藏
 河北省建設紀要 河北省建設廳 民國十八年（行政院藏書目錄）
 河南省建設工作述要 河南省建設廳 民二十年（行政院藏書目錄）
 河南建設概況 二十年、二十一年 河南建設廳 民二十、二二年（行政院藏書目錄）
 陝西建設概況（二十年份） 陝西省建設廳 民二一年（行政院藏書目錄）
 寧夏省建設彙刊 寧夏省建設廳 民二五年（行政院藏書目錄）

5. Mine

- 中國鑛業略 馬韻珂 開明 民二一年（湖北省立圖書館目錄）
 中國官辦鑛業史略 丁文江 北平地質調查所 民十七年（國立北平圖書館目錄）
 中國各省煤質分析 金開英等 民二二年（國立北平圖書館目錄）
 中國汞鑛紀要 丁格蘭 民九年（國立北平圖書館目錄）
 江西鑛產沿革史 啓智書局 民十九年（國立北平圖書館目錄）
 山西煤鑛誌 王竹泉 北平地質調查所 民十八年（國立北平圖書館目錄）
 綏遠地質鑛產報告 翁文灝等 北平地質調查所 民十八年（國立北平圖書館目錄）
 山東鑛業報告 山東省實業廳 民十九、二十年（國立北平圖書館目錄）
 廣東全省鑛區一覽 廣東省建設廳 民二三年（國立北平圖書館目錄）
 湖南鑛業紀要（二冊） 劉基磐 長沙湖南地質調查所 民二一年（國立北平圖書館目錄）
 河北各鑛概要 朱行中 北平中國礦冶工程學會 民二一年（國立北平圖書館目錄）
 陝西鑛產一覽表 張世忠 陝西建設廳 民二十年（國立北平圖書館目錄）
 北滿鑛業誌 拉七耳特著 張健初譯 地質調查所 民十八年（湖北圖書館目錄）
 中國鐵鑛誌 附圖 F. R. Tegengen 謝家榮譯 地質調查所 民十年（湖北圖書館目錄）
 中國鑛產 黃著勳 商務 民十五年（湖北圖書館目錄）
 外資鑛業史資料 丁文江 地質調查所（湖北圖書館目錄）
 中國鑛業紀要 第一至五次五冊 丁文江等 北平地質調查所 民十年至二五年（行政院藏書目錄）
 中華民國鑛產圖 中央圖表社編 亞光
 中國鑛產誌略 翁文灝 北平地質調查所 民八年
 中國鑛產志略 曲蘊室（中山大學圖書館目錄）

- 中國鍊業調查記 李建德 北平共和印刷公司 民三年 (中山大學圖書館目錄)
 北支那の天然資源 (日文) 五十才字平著 昭和十年 (行政院藏書目錄)
 江蘇農礦廳十七年度上半年工作報告 江蘇農礦廳 (廈大圖書館目錄)
 延長石油鍊略史 陝西建設廳 民十八年 (交大圖書館目錄)
 浙江省鍊產調查表 李陶 浙江鍊產事務所 民二二年 (交大圖書館目錄)
 中國十大鍊廠調查記 顧琅 商務 民五年 (交大圖書館目錄)
 抗戰六年來之工廠 中山文化教育館藏
 中國冶業紀要 洪彥亮 商務 民十六年 (行政院藏書目錄)
 蘇浙皖鍊產 (第一編) 第三區鍊務監督署 民三年 (中山大學圖書館目錄)
 浙江省鍊產調查報告書 浙江鍊產調查會 民十七年 (行政院藏書目錄)
 湖南之鍊業 張人价 湖南經濟調查所 民二三年 (行政院藏書目錄)
 湖南之鍊業 劉基磐 湖南建設廳 民十七年 (行政院藏書目錄)
 臺灣之地下資源 臺灣銀行 民三九年 中委會藏
 山東鍊產報告 山東建設廳 民二五年 (行政院藏書目錄)
 東北的鍊業 施良 東方書店 民三五年 中委會藏
 臺灣省鍊區一覽 (附試採礦區) 臺灣建設廳 民三八年 中委會藏

6. Irrigation Schemes

- 中國水道地形圖索引 全國經濟委員會水利處 民二五年 (見中文參考書指南)
 國聯工程專家考察水利報告書 全國經濟委員會 民二二年 (行政院藏書目錄)
 民國江南水利志 (十卷) 秦綏章等 民十一年 (行政院藏書目錄)
 兩淮水利墾整實錄 胡煥庸 中央大學 民二三年 (行政院藏書目錄)
 二四年江河修防紀要 全國經濟水利委員會 民二五年 (行政院藏書目錄)
 黃河觀察日記 王應榆 民二三年 (見上海自然科學研究所目錄)
 黃河年表 沈怡等 南京資委會 民二五年 (北平圖書館目錄)
 浙江水利局總報告 (二冊) 浙江水利局 民二四 (廈大圖書館目錄)
 臺灣省建設廳水利局四十年年度年報 中委會藏
 北方大港之現狀及初步計劃 建設委員會 民十八年 (行政院藏書目錄)
 港政紀要 青島港政局 民二一年 (交大圖書館目錄)
 胡蘆島建設實錄 張含英 北方大港籌備會 民二三年 (交大圖書館目錄)

7. Fishery

- 中國海洋漁業現狀及其建設 李士豪 商務 中山文化教育館藏
 漁政史料 (油印本) 實業部江浙區漁業改進會
 江蘇省漁業試驗場報告 江蘇省立水產學校校友會
 民二十一年上海市漁業之回顧 上海市立漁業指導所 民二一年 (廈大圖書館目錄)
 福建省漁業調查報告 陳子英 廈門大學 民二四年 (廈門大圖書館目錄)
 煙臺魚輪業 張寶樹 河北水產專科學校 民二三年
 河北省漁業誌 張元第 河北水產專科學校 民二五年

8. Industry

- 實業部工業施政概況 實業部 民二三年 (行政院藏書目錄)
 中國新工業建設近世史觀 劉階平 獨立社 中山文化教育館藏
 中國新工業發展史大綱 龔駿 商務 民二二年 (行政院藏書目錄)
 中國工業調查報告 劉大鈞 經濟統計研究所 民二六年 (行政院藏書目錄)
 上海之工業 上海社會局 中華 民十九年 (行政院藏書目錄)
 上海之小工業 何躬行 中華國貨指導所 民二一年 (交大圖書館目錄)
 日本對滬投資 張肖梅 商務 中山文化教育館藏
 東三省之工業 屠哲隱 南京書店 民二一年 (交大圖書館目錄)
 東北的工業 鄭學謙 東方書店 民三五年 中委會藏
 臺灣的民營工業 臺灣建設廳 民四一年 中委會藏
 一年半以來之中央工業試驗所 顧毓琇 中央工業試驗所 民二四年 (行政院藏書目錄)
 河北省工業試驗所概況 王寅滋 民二一年 (交大圖書館目錄)

a. Paper-making

- 製紙工業報告書 全國經濟委員會 民二五年 (行政院藏書目錄)
 浙江之紙業 浙江省政府設計會 民十九年 (交大圖書館目錄)
 臺灣之造紙工業 臺灣銀行 中華 民四十年 中委會藏

b. Silk

- 中國絲業 曾同春 商務 民二二年 (行政院藏書目錄)
 人造絲工業報告書 全國經濟委員會 民二五年 (行政院藏書目錄)
 絲綢篇 浙江經濟調查所 (行政院藏書目錄)
 南中國絲業調查報告書 考活·布士維 嶺南大學 民十四年 (交大圖書館目錄)
 首都絲織業調查記 工商部 民十九年 (行政院藏書目錄)
 浙江省改良蠶絲工作一覽 浙江省蠶絲統制委員會 民二五年 (行政院藏書目錄)
 浙江省蠶桑改良場一覽 浙江省蠶絲統制委員會 民二五年 (行政院藏書目錄)
 浙江建設廳二二、二三年度改良蠶桑事業彙報 浙江建設廳 民二三、二四年 (行政院圖書目錄)
 浙江省杭州蠶絲廠一覽 浙江蠶絲統制委員會 民二五年 (行政院藏書目錄)
 一歲之廣東蠶業改良實施區 廣東建設廳 民二四年 (行政院藏書目錄)

c. Spinning and Weaving

- 中國之棉紡織業 方顯廷 國立編譯館 民二三年 (行政院藏書目錄)
 中國之紡織業及其出品 周培蘭譯 商務 民二二年 (中山文化教育館藏)
 紡織業調查報告 天津社會局 民二十年 (行政院藏書目錄)
 七省華商紗廠調查報告 王子建 商務 民二四年 中山文化教育館藏
 華北鄉村織布工業與商人雇主制度 方顯廷 南開大學 民二四年 (行政院藏書目錄)
 天津織布工業 方顯廷 南開大學 民二十年 (行政院藏書目錄)
 天津針織工業 方顯廷 南開大學 民二十年 (行政院藏書目錄)
 天津地毯工業 方顯廷 南開大學 民十九年 (行政院藏書目錄)

d. Other Industries

- 港滬化學工業考察記 袁文奎 中山大學 民廿一年 (交大圖書館目錄)
 中國化學工業調查 伍夢齡等 中山大學 民廿二年 (行政院藏書目錄)
 橡膠工業報告書 全國經濟委員會 民廿四年 (行政院藏書目錄)
 火柴業調查報告 吳 甌 天津社會局 民二十年 (行政院藏書目錄)
 火柴工業報告書 全國經濟委員會 民二五年 (行政院藏書目錄)
 機械工業報告書 全國經濟委員會 民二五年 (行政院藏書目錄)
 江西之瓷業 江西省政府 民二四年 (行政院藏書目錄)

e. Works and Factories

- 中國工廠檢查年報 實業部中央工廠檢查處 民二三年 (行政院藏書目錄)
 上海市工廠名錄 上海社會局 民二三年 (行政院藏書目錄)
 上海國貨工廠調查 劉鐵孫等 中國經濟統計研究所 民二三年 (行政院藏書目錄)
 全國發電廠調查表 建設委員會 民十八年 (北平圖書館目錄)
 中國各大電廠紀要 惲 震等 南京建設委員會 民二十年 (北平圖書館目錄)
 中國電廠統計 南京建設委員會 民二一年 (北平圖書館目錄)
 中國工業電廠統計 南京建設委員會 民二五年 (行政院藏書目錄)

9. Commerce

- 商事年鑑 商事年鑑社編 民智 民二四年 (見中文參考書指南)
 民國元年工商統計概要 黃炎培 商務 民四年
 中國工商要覽 傅潤華等 中國工商年鑑社 民三七年 中委會藏
 全國工商會議彙編 實業部 民二十年 (行政院藏書目錄)
 工商紀要 河北工商廳 民十八 (行政院藏書目錄)
 國貨年鑑 國貨事業出版社 民廿四年 (北平圖書館目錄)
 工商部中華國貨展覽會實錄 工商部 民十八年 (交大圖書館目錄)
 農商統計表(第九、十次) 農商部 民十三年 (交大圖書館目錄)
 上海工商業彙編 民二十六年份 中國徵信所 民二六年 (行政院藏書目錄)
 上海商業名錄 林 震 商務 民十七年 (行政院藏書目錄)
 上海市場 潘忠甲 商報館 民十四年 (廈大圖書館目錄)
 上海市政府服用國貨委員會國貨調查錄 民二三年 (行政院藏書目錄)
 江蘇全省物品展覽會報告 嚴海南 江蘇建設廳 民二三年 (行政院藏書目錄)
 西湖博覽會籌備特刊 西湖博覽會編 民十八年 (行政院藏書目錄)
 武漢之工商業 實業部國際貿易局 民二一年 (行政院藏書目錄)
 廣州商業名錄 商業名錄社編 民智 民十八年 (見中文參考書指南)
 北平市商業概況 婁學熙等 北平社會局 民廿一年 (北平圖書館目驗)
 蘭州之工商與金融 潘益民 商務 民廿五年 (行政院藏書目錄)
 全國商品檢驗會議彙編 工商部 民十九年 (行政院藏書目錄)
 第二次全國商品檢驗會議彙編 實業部 民二二年 (行政院藏書目錄)

Appendixes

上海商品檢驗局業務報告 上海商品檢驗局 民二四年 (行政院藏書目錄)

10. Measurement

全國度量衡劃一概況 實業部全國度量衡局 民二二年 (行政院藏書目錄)

11. Agriculture

a. General Surveys of Agriculture

中華民國農產圖 中史圖表社編 亞光

中國農業概況估計 張心一 (行政院藏書目錄)

中國農業金融史 姚公振 中國文化社 民三六年 中委會藏

民國二十四年全國蝗蟲調查報告 吳福楨等 實業部中央農業實驗所 民二五年 (行政院藏書目錄)

江蘇省最近二年農業推廣狀況 江蘇農礦廳 民二十年 (廈大圖書館目錄)

江蘇省十八年度農事狀況 江蘇農礦廳 民二十年 (廈大圖書館目錄)

臺灣農業年報 臺灣農林處 民三七年 中委會藏

臺灣農業年報 臺灣農林處 民三九年 中委會藏

b. Food

米穀統計 全國經濟委員會農業處 民二三年 (見中文參考指南)

稻穀生產收支經濟調查報告書 臺灣農林廳 民三十、四十年 中委會藏

南京糧食調查 社會經濟調查所 民廿四年 (行政院藏書目錄)

蕪湖米市調查 社會經濟調查所 民廿四年 (行政院藏書目錄)

上海米市調查 社會經濟調查所 民二四年 (行政院藏書目錄)

浙江省稻作栽培概況 鄭樹文 浙江省昆蟲局 (行政院藏書目錄)

浙江糧食調查 社會經濟調查所 民二四年 (行政院藏書目錄)

江西糧食調查 社會經濟調查所 民二四年 (行政院藏書目錄)

皖中稻米產銷之調查 吳正 交通大學 民二五年 (行政院藏書目錄)

廣東糧政概況 廣東糧政局 中山文化教育館藏

上海麥粉市場調查 社會經濟調查所 民二四年 (行政院藏書目錄)

麵粉業調查報告 吳 廠 天津社會局 民二一年 (行政院藏書目錄)

c. Cotton

中國棉產改進史 胡竟良 商務 民三六年 中委會藏

棉產改進事業工作總報告 全國經濟委員會 民二三年 (行政院藏書目錄)

中國棉蟲之分佈及民國廿三年發生情形 吳福楨等 實業部中央農業實驗所 民二四年 (行政院藏書目錄)

湖南之棉花及棉紗 孟學思 湖南經濟調查所 民二四年 (行政院藏書目錄)

安徽省二十三縣棉產調查報告 安徽建設廳 民二三年 (行政院藏書目錄)

河北棉花之出產及販運 曲直生 商務 民二十年 (湖北圖書館目錄)

天津棉鑑 陳天敬 天津商品檢驗局 民二三年 (行政院藏書目錄)

d. Tea

華茶對外貿易之回顧與前瞻 中央銀行經濟研究室 商務 中山文化教育館藏

- 浙江之温州茶業 吳覺農 農復會 民二三年 (行政院藏書目錄)
 浙江省杭湖兩區茶業概況 浙江農墾廳 民十九年 (行政院藏書目錄)
 皖西各縣之茶業 吳覺農 農復會 民二三年 (行政院藏書目錄)
 皖浙新安江流域之茶業 吳覺農 農復會 民二三年 (行政院藏書目錄)
 皖贛紅茶運銷委員會第一年工程報告 皖贛紅茶運銷委員會 (行政院藏書目錄)
 祁門之茶業 安徽省立茶業改良場 民二二年 (行政院藏書目錄)
 臺灣茶業 臺灣新聞處 民三九年 中委會藏

e. Sugar

- 糖鑑 (第一輯) 財政部食糖運銷管理委員會 民廿四 (行政院藏書目錄)
 製糖工業報告書 全國經濟委員會 民二五年 (行政院藏書目錄)
 四川省之糖 重慶中國銀行 中山文化教育館藏
 四川蔗糖產調查 鍾崇敏 中山文化教育館藏
 廣西糖蜜概況 廣西工商局 民二五年 (行政院藏書目錄)
 臺灣糖業 駱君驥 臺糖甘蔗研究所 民三六年 中委會藏

f. Wood Oil

- 浙江桐油報告書 上海商品檢驗處 民二二年 (行政院藏書目錄)
 湖南之桐油與桐油業 李石鋒 湖南經濟調查所 民二四年 (行政院藏書目錄)
 四川省之桐油 江昌緒 民生實業公司 中山文化教育館藏

g. Forestry

- 中央模範林區委員會工作報告 中央模範林區委員 民十八年 (行政院藏書目錄)

XI. History of Communication

1. Yearbooks and General Surveys of Chinese Communication

- 交通年鑑 交通部年鑑編纂委員會 民二四年 (行政院藏書目錄)
 中國現代交通史 張心徵 良友 民二十年 (交通大學圖書館目錄)
 十五年來之交通概況 交通部 民三五年
 交通部統計圖表 (民元——十四年) 交通部 民元——十四年 (國立北平圖書館目錄)
 交通部統計年鑑 交通部 民三三年 中委會藏
 交通部統計年報 (民十七至二四年份) 七冊 交通部 (行政院藏書目錄)
 交通部統計年報 (民國卅四年至卅五) 交通部
 交通統計簡報 交通部 民二〇——二一年 (行政院藏書目錄)
 全國交通會議彙編 交通部 民十七年 (行政院藏書目錄)

2. Railway

- 鐵路年鑑 第一、二、三卷 鐵道部 民二二、二四、二五年 (行政院藏書目錄)
 中國鐵道史 謝彬 中華 民十八年 中山文化教育館藏
 中國鐵路史講義 關廣麟

Appendixes

- 中國鐵路建設 張公權
- 交通史跡政篇 交通部 民二〇——二四年 (見中文書參考指南)
- 中國鐵道便覽 鐵道部商務 民二三年 中山文化教育館藏
- 二十五年來之鐵道 鐵道部 商務 民十九年 (行政院藏書目錄)
- 錢道部訓政時期工作分配年表 鐵道部 商務 民十九年 (交通大學圖書館目錄)
- 中華民國有鐵路統計總報告 附續編 鐵道部 商務 民二——二四年 (行政院藏書目錄)
- 中華民國有鐵路會計總報告 (14,15,19,20,年份) 鐵道部商務 民十四、十五、十九、二十年 (行政院藏書目錄)
- 中華民國國有鐵路工程狀況表 鐵道部 商務 民二三年 (交通大學圖書館目錄)
- 營業收支比較
- 國有鐵路載運旅客統計表 鐵道部 商務 民二二年 (行政院藏書目錄)
- 貨物運輸
- 平漢年鑑 平漢鐵路管理局 民二一年 (行政院藏書目錄)
- 中華民國有鐵路京綏線會計統計年報 京綏鐵路局 民十三——十六年 (行政院藏書目錄)
- 平綏鐵路會計統計報告 京綏鐵路局 民二——二三年 (行政院藏書目錄)
- 隴海鐵路年鑑 第一卷 隴海鐵路管理局編印 民二二年 (國立北平圖書館藏書目錄)
- 隴海鐵路工作報告 隴海鐵路管理局編印 民二十年 (廈門大學圖書館藏書目錄)
- 隴海鐵路建設概要及新工進行狀況 凌鴻勛 民十九年 (交通大學圖書館目錄)
- 滬寧、滬杭甬鐵路史料 鐵路管理局 民十三年 (交通大學圖書館目錄)
- 杭江鐵路工程紀略 杭江鐵路工程局 民二二年 (廈門大學圖書館目錄)
- 津浦鐵路兩年來之工作概要 津浦鐵路管理局 民二三年 (行政院藏書目錄)
- 津浦鐵路管理局民國十四年報告冊 (交通大學圖書館目錄)
- 粵漢鐵路廣韶段史略 粵漢鐵路廣韶段管理局 民二十年 (廈門大學圖書館目錄)
- 五年後之湘鄂鐵路 李世仰 民十九年 (交通大學圖書館目錄)
- 四洮鐵路興革紀略 民十八年 (交通大學圖書館目錄)
- 川漢鐵路過去及將來 詹文琮等 湘鄂路局 民二四年 (行政院藏書目錄)
- 東北鐵路大觀 李德周 北寧鐵路局 民十九年 (交通大學圖書館目錄)
- 日軍侵佔東北與北寧鐵路紀要 上下篇并附件 (交通大學圖書館目錄)
- 日軍侵佔東北期間北寧鐵路被擾紀要 民二一年 (交通大學圖書館目錄)
- 北寧鐵路之黃金時代 王余祀 民二一年 (交通大學圖書館目錄)
- 最近漢蒙鐵路大勢紀要 劉樹藩等 民十七年 (交通大學圖書館目錄)
- 漢蒙鐵道網 王若侃等 民十八、二十年 (交通大學圖書館目錄)
- 吉會鐵路與東三省 中國國民黨中央執行委員會 (交通大學圖書館目錄)
- 臺灣鐵路 臺灣新聞處 民三九年 中委會藏

3. Highway

- 中華民國最新公路圖 (一幅) 道路協會等 民二四年 (見中文參考書指南)
- 中國公路交通圖表彙覽 經濟委員會 民二四年 (行政院藏書目錄)
- 全國公路統計 (附圖) 中央統計處 正中 民二四年 (見中文參考書指南)

- 山東省公路統計 山東建設廳 民二四年 (行政院藏書目錄)
雲南全省公路統計冊 雲南省政府 民二三年 (行政院藏書目錄)
臺灣公路 臺灣省公路局 民三九年 中委會藏

4. Transportation

- 交通史航政篇 六冊 交通部 民二十年 (廈門大學圖書館目錄)
中國航業 王 洸 商務 民二三年 (行政院藏書目錄)
帝國主義者在華航業發展史 張心激 民十九年 (交通大學圖書館目錄)
中國沿海燈塔誌 T. R. Banister 民二二年 (行政院藏書目錄)
李廷元譯 海關總務司
國營招商局整理報告 第一號 招商局 民二五年 (行政院藏書目錄)
青島港務輯覽 青島市港務局 民二二年 (廈門大學圖書館目錄)

5. Post, Telegraph and Air-lift

- 交通史郵政篇 交通部 民十九年 (行政院藏書目錄)
中國之郵政事業 趙曾珏 中委會藏
中國郵政 張樸任 商務 民二五年 中委會藏
中國郵政統計專刊 交通部 民二十年 中委會藏
郵政便覽 交通部 民二四年 (見中文參考書指南)
郵政局所彙編 郵政總局 民二一年 (國立北平圖書館目錄)
中華民國郵政輿圖 郵政總局 民二二年 (見中文參考書指南)
交通史電政篇 交通部 (見中文參考書指南)
天津電話局工務年鑑 民十一——二四年 天津電話局 民十二一二五年 (國立北平圖書館目錄)
中國郵電航空史 謝 彬 中華 民十七年 中山文化教育館藏
交通史航空篇 交通部 民十九年 (見中文參考書指南)
中國航空協會成立之經過及其概況 中國航空協會 民二二年 (行政院藏書目錄)

XIII. History of Society

1. General Surveys of Chinese Society

- 中國近代社會史解剖 朱其華 新新書局 中山文教館藏
社會福利統計 (民國卅五年度) 社會部 中山文教館藏

2. Investigation of Society

- 南京社會 南京市社會局 民二四年 (行政院藏書目錄)
漢口社會調查統計錄 漢口特別市黨部 民十八年 (湖北省立圖書館目錄)
定縣社會概況調查 李景漢 中華平民教育促進會

3. Civil Association

Appendixes

全國人民團體統計 中央民運會 同上 民二四年 (行政院藏書目錄)

4. New-life Movement

新運十年 新生活運動促進會 民三三年 中委會藏
民國二十三年新生活運動總報告 新生活運動促進會 民二四年 (廈門大學圖書館目錄)
民國二十四年全國新生活運動 新生活運動促進會 民二五年 (廈門大學圖書館目錄)

5. Woman Movement

婦女年鑑第一回 梅生 新文化書社 民十三、十四年 (廈門大學圖書館目錄)
中國婦女運動通史 談社英 婦女共鳴社 中山文教館藏
婦運四十年 談社英 婦女共鳴社
中國婦女運動 劉王立民 商務 民二三年 (行政院藏書目錄)

6. Movements of Merchant and Farmers

中國農民運動概史初稿 許開天 中央社會部 民二九年 中委會藏
各省市農運概況 中央民衆運動指導委員會 民二三年 (行政院藏書目錄)
中國今日之農村運動 孔雪雄 中山文教館 民二四年 中山文教館藏
商民運動沿革史 黃紹年 三民 民十七年 (湖北省立圖書館藏書目錄)

7. Rural Reconstruction

一年來復興農村政策之實施狀況 農村復興委員會 民二三年 (行政院藏書目錄)
全國鄉村建設運動概況 (第一輯) 二冊 李競西等 民二四年 (行政院藏書目錄)
調查鄉村建設紀要 湖北地方政務研究會調查團 民二四年 (行政院藏書目錄)
北平郊外之鄉村家庭 李景漢 商務 民十八年 (行政院藏書目錄)
山東鄆平之鄉村建設事業 項定榮 中國地方自治學會 民二四年 (行政院藏書目錄)
綏遠的鄉村建設 綏遠鄉村建設委員會 民二六年 (行政院藏書目錄)

8. Rural Investigation

中國農村經濟實況 李錫周 北平文化學社
我國佃農經濟狀況 劉大鈞 太平洋
江蘇省農村調查 行政院農復會 商務 中山文教館藏
浙江省農村調查 行政院農復會 商務 中山文教館藏
皖北農村社會經濟實況 楊建華 安徽省立第二鄉村師範 民二二年 (行政院藏書目錄)
廣西省農村調查 農復會 商務 中山文教館藏
河南省農村調查 農復會 商務 中山文教館藏
雲南省農村調查 農復會 商務 中山文教館藏
廣西省農村調查 農復會 商務 中山文教館藏
滬寧道上農民新村考查記略 萬樹庸 燕京大學 民十六年 (行政院藏書目錄)
平漢沿線農村經濟調查 陳伯莊 交通大學 民二五年 (行政院藏書目錄)
北平市四郊農村調查 北平市府 民二三年 (行政院藏書目錄)

- 定縣農村工業調查 附統計圖 張世文 中華平民教育促進會 民二五年 (行政院藏書目錄)
考察江寧蘇平青島定縣託實 李宗黃 作者書社 民二四年 (行政院藏書目錄)
黑龍江流域的農民與地主 陳翰笙等 中央研究院 民十八年 (行政院藏書目錄)

9. Labour

- 中國勞動年鑑 (第一次) 民元年至十六年度 王清彬 北平社會調查所 民十七年 (國立北平圖書館目錄)
中國勞動年鑑 (第二次) 邢必信等 北平社會調查所 民二十一年 (國立北平圖書館藏書目錄)
中國勞動年鑑 (第二一次) 實業部 北平社會調查所 民二十三年 (國立北平圖書館藏書目錄)
中國勞工運動史 馬超俊 商務 民三十一年 中委會藏
中國工人運動史 許開天 中央社會部 民二十九 中委會藏
近五年來上海之勞資糾紛 民十七至二十二年 上海市府 中華 民二十三年 (國立北平圖書館藏書目錄)
上海特別市勞資糾紛統計 上海市府 商務 民二十年 (湖北省立圖書館目錄)
中國罷工史 賀嶽僧 世界 民十六年 (廈門大學圖書館目錄)
近八年來國內罷工的分析 陳達 清華 民十五年 (廈門大學圖書館目錄)
上海特別市十七年罷工統計報告 上海市府 (交大圖書館目錄)
上海特別市罷工停業統計 上海市府 商務 民十九年 (湖北省立圖書館目錄)
近十五年來上海之罷工停業 民七至二十一年 上海市府 中華 民二十二年 (國立北平圖書館目錄)
十七年各地工會調查報告 工商部 民十九年 (行政院藏書目錄)
二十二年全國鐵業工會與鐵業工人調查報告 中委會藏
國有鐵路勞工統計 第一種 鐵道部 (行政院藏書目錄)

10. Prohibition

- 中國禁煙法令變遷史 于恩德 中華 民二十三年 (行政院藏書目錄)
全國禁煙會議彙編 禁煙委員會 民十七年 (行政院藏書目錄)
禁煙委員會統計年報 禁煙委員會 民二十年 (行政院藏書目錄)
中華民國拒毒會第一年度報告 中華民國拒毒會 民十三年
二四年度禁煙年度 禁煙總會 民二五年 (行政院藏書目錄)
禁煙彙刊 福建省禁煙委員會 民二二年 (行政院藏書目錄)
禁種煙苗報告書 第一期 福建省禁煙委員會 民十九年 (行政院藏書目錄)
浙江省拒毒會總報告 浙江省拒毒會 民二四年 (行政院藏書目錄)
江蘇省禁煙概況 江蘇省民政廳 民二五年 (行政院藏書目錄)
杭州各屬禁煙總報告 (民二二年八月至二四年六月) 陳凌雲 江蘇省拒毒會 民二四年 (行政院藏書目錄)
禁煙年刊民二五年份 威海衛煙毒案件審判處 民二六年 (行政院藏書目錄)
上海市禁煙禁毒之概況 (二一年一月至二四年六月) 上海市禁煙會 民二四年 (行政院藏書目錄)
禁賭概覽 廣東省禁賭委會 民二五年 (行政院藏書目錄)

Appendixes

11. Relief

- 賑災委員會報告 賑務委員會 民十九年 (行政院藏書目錄)
賑務統計圖表 賑務委員會 民十九、二十年 (行政院藏書目錄)
華洋賑團工賑成績概要 中國華洋救災會 民十七年 (廈門大學圖書館目錄)
中國華洋義賑救災總會叢刊 (民二三、二四年度) 中國華洋救災會 民二四、二五年 (行政院藏書目錄)
民國十二、十四、十五、十六、十七、十八、二十年度賑務報告書 中國華洋救災會 七冊 (廈門大學圖書館目錄)
民國二一年二二年度賑務報告書 各一冊 中國華洋救災會 民二二、二三年 (行政院藏書目錄)
蘇賑紀要 江蘇賑務專員辦公處 民二一年 (廈門大學圖書館目錄)
工賑專刊 湖北水災善後委員會 民二三年 (行政院藏書目錄)
湖南省賑務彙刊 湖南賑務會 民二三年 (行政院藏書目錄)
湖南省旱災救濟委員會報告書 湖南省救災委員會 民二四年 (行政院藏書目錄)
貴州省賑務彙刊 貴州省賑務會 民二五年 (行政院藏書目錄)
福建賑務彙刊 福建省賑務會 民二五年 (行政院藏書目錄)
蘇賑總報告 世界紅十字會救濟災區辦事處
贛省剿匪區域災情紀要 地方賑濟處 (行政院藏書目錄)
江蘇兵災調查紀實 傅煥光 商務 民十三年 (交通大學圖書館目錄)
華北戰區救濟委員會報告書 華北戰區救濟委員會 民二三年 (行政院藏書目錄)
國民政府救濟水災委員會報告書 國府救濟水災委會 民二二年 (廈門大學圖書館目錄)
國民政府救濟水災委員會工賑報告 國府救濟水災委會 民二二年 (廈門大學圖書館目錄)
國民政府救濟水災委員會察勘各區工程備覽 國府救濟水災委會 民二一年 (行政院藏書目錄)
辛壬揚子水災賑務報告 中國華洋義賑會 民二一年 (廈門大學圖書館目錄)
黃河水災救濟委員會報告書 黃河水災救濟委員會 民二四年 (行政院藏書目錄)
江蘇省水災工作報告 江蘇省水災救濟總會 民二五年 (行政院藏書目錄)
河南省水災救濟總會報告書 河南省水災救濟總會 民二四年 (行政院藏書目錄)
湖南省水災查勘報告書 民二十年 中委會藏
湖南省水災救濟總會報告 湖南省水災救濟總會 民二五年 (行政院藏書目錄)
安徽省水災查勘報告書 民二十年 中委會藏
金陵救生局徵信錄 民八年 (國立中山大學圖書館目錄)
河南省救濟院特刊 河南省救濟院 民二四年 (行政院藏書目錄)
南京市救濟院概覽 南京市救濟院 民二三、二五年 (行政院藏書目錄)
全國慈幼領袖會議實錄 大會秘書處 (行政院藏書目錄)

12. Hospitalization and Sanitation

- 中華民國醫事綜覽 同仁會 昭和十年 (見上海自然科學研究所目錄)
中央國醫館一覽 同上 民二三年 (行政院藏書目錄)
中央醫院年報 同上 民二二年 (行政院藏書目錄)
中央醫院年報 同上 民二四年 (行政院藏書目錄)

- 中國紅十字會會員題名錄 中國紅十字會 民元年 (國立中山大學圖書館目錄)
中國紅十字會二十周年紀念冊 民十三年 (交通大學圖書館目錄)
華北救護委員會報告 中國紅十字會華北救委會 民二二年 (行政院藏書目錄)
中央衛生試驗所年報 民十九年 (廈門大學圖書館目錄)
中央衛生試驗年報 同上 民一九年 (湖北省立圖書館目錄)
全國經濟委員會衛生實驗處工作報告 全經會衛生實驗處 民二四年 (行政院藏書目錄)
南京市政府衛生局十九年年刊 南京市政府衛生局 民二十年 (行政院藏書目錄)
南京市衛生事務所工作報告 同上 民二四年 (行政院藏書目錄)
上海市四年來衛生工作概要 民二一至二四年 上海市衛生局 民二五年 (行政院藏書目錄)
北平市政府衛生處業務報告 北平市政府衛生局 同上 民二三年 (行政院藏書目錄)
上海市藥師公會年報 醫師公會 同上 民二四年 (行政院藏書目錄)
藥物研究室工作報告(二三年份) 全經會衛生實驗處 民二四年
廣西製藥廠工作報告 同上 民二四年 (行政院藏書目錄)
中央防疫處報告 民二十、二一年度 中央防疫處 民二十二年 (行政院藏書目錄)
海港檢疫管理處報告書 海港檢疫處 同上 民二四年 (行政院藏書目錄)
東三省防疫事務總處報告大全書 東三省防疫事務總處 民十七年 (行政院藏書目錄)

XIII. History of the Overseas Chinese

- 中國海外移民史 陳里特 中華 民三五年 中委會藏
中國移民史 李長傳 商務 民二六年 中委會藏
華僑志 H. F. Macnais 岑德彰譯 民十七年 (湖北圖書館目錄)
華僑概觀 劉士木 中華 中山文化教育館藏
華僑概況 何漢文 神州 中山文化教育館藏
中華民族拓殖南洋史 劉繼宣等 商務 民二三年 中委會藏
南洋華僑史 李長傳 暨南大學 民十八年 中山文教館藏
南洋華僑通史 溫雄飛 東方印書館 民十八年 (廈大圖書館目錄)
南洋華僑殖民偉人傳 暨南大學 民十七年 (廈大圖書館目錄)
馬來亞華僑史綱要 姚 奶 商務 民三二年 中山文教館藏
南洋華僑與閩粵社會 陳 達 中山文教館藏
南洋與創立民國 張永福 民二二年 (廈大圖書館目錄)
華僑革命史蹟(二冊) 黃警頑 文華美術圖書公司 中山文教館藏
華僑革命史話(上) 馮自由 海外出版社 中山文教館藏
日本海外侵略與華僑 劉士木 暨南大學 (湖北圖書館目錄)
緬甸華僑年鑑 王忠敏 緬甸華僑年鑑社 民二五年 (行政院藏書目錄)
菲律賓華僑年鑑 楊靜桐 菲律賓華僑年鑑社 民二四年 (廈大圖書館目錄)
旅美華僑實錄 屠汝凍 枕縣華豐 民十三年 (湖北圖書館目錄)
華僑名人故事錄 黃競初 商務 民三十年 中委會藏

XIV. Military History

Appendixes

1. General Surveys of Military History

中國近代軍事變遷史略 徐培根 陸軍大學 民三八年 國防部史政處藏
最近三十年中國軍事史 文公直 太平洋書店 民二一年 (湖北圖書館目錄)

2. Military Administration and Academy

國民政府軍事委員會軍事報告 中委會藏
軍務院考實 兩廣都司令部參謀廳 商務 民五年 (湖北圖書館目錄)
觀察役政紀實 鹿鍾麟 國防部史政處藏
抗戰八年來行政總報告 兵役部 國防部史政處藏
中央陸軍軍官學史稿(兩函十冊) 中委會藏
黃埔軍校與國民革命軍 劉峙 中委會藏
聯勤學校教官訓練班簡史 聯勤學校 民三六年 國防部史政處藏

3. Navy

中國海軍史 郝培芸 武學書局 民十八年 (湖北圖書館目錄)
中國海軍與國民革命 桂永清 海軍出版社 民四十年 中委會藏
海大海事記 海軍總部 民七年 國防部史政處藏
海軍統計 民十八至廿一年度(四冊) 海軍部編 (行政院藏書目錄)
海軍抗戰事蹟 海軍總部 國防部史政處藏
海軍忠烈將士事蹟 海軍出版社 民四十年 中委會藏
中國海空軍(合訂本) 行政院新聞局 民三六年 中委會藏

4. Air Force

空軍年鑑 空軍總部 民三七年 國防部史政處藏
空軍一年記 克明 正中 民三四年 中委會藏
中國空軍光榮史 枚詰 民族文化社 中山文教館藏
空戰英雄史話 潘樹藩 商務 中山文教館藏
空軍抗戰紀略 吳亮夫 戰爭叢刊社 中山文教館藏
飛將軍抗戰記 鄭振鐸 戰時出版社 中山文教館藏
中日空軍大戰記 伊蘭 上海 中山文教館藏

5. Youth Army

青年軍的誕生 軍委會政治部 民三四年 中委會藏
青年遠征軍之長成 軍委會知識青年從軍編練總監部 國防部史政處藏
青年遠征軍剪影 軍委會編練總監部 國防部史政處藏
自由中國青年軍 張力行 自由青年旬刊社 民四一年 中委會藏

XV. History of Northern Expedition against Warlords

- 民國一統志 蔣中正 三民 民十八年 (湖北圖書館目錄)
國民革命軍北伐史 蔣中正 三民 (湖北圖書館目錄)
三年來的國民革命軍 蔣中正 光明 民十八年 (湖北圖書館目錄)
國民革命軍北伐戰爭史 張梓生 商務 民二二年 民二二年 (行政院藏書目錄)
革命軍統一中國戰事記 奚楚明 商務 民十八年 (湖北圖書館目錄)
國民革命要覽 師 鄭 商務 民十六年 (湖北圖書館目錄)
國民革命軍東路軍戰史紀略 訓練總監部 民十九年 (行政院藏書目錄)
革命軍第一次東征實戰記 劉秉粹 中華 民十七年 (湖北圖書館目錄)
國民革命軍第四路軍戰史 第四路軍指揮部 (行政院藏書目錄)
涿州戰紀 夏壽田 民二五年 中委會藏

XVI. History of China's war for Resistance against Japanese Aggression

1. General Surveys

- 中國抗戰史 海外流動宣傳團 中委會藏
抗戰小史 王平一 正中 民四十年 中委會藏
抗戰簡史 國防部 民四一年 中委會藏
中國抗戰史問答 朱炳煦 萬葉書店 民三六年 中委會藏
抗戰建國大畫史 傅潤華 民三七年 中委會藏
抗戰大畫史 星島日報 中山文化教育館藏
八年抗戰之經過 何應欽 中委會藏
八年抗戰經過概要 陳誠 國防部史政處藏
抗戰志略 朱子爽 國民圖書社 民三六年 中委會藏
抗戰紀實(四冊) 趙曾壽 商務 民三六年 中委會藏
三十年度抗戰建國工作實績 中宣部 民三一年 中委會藏
中國對日戰爭損失之估計 韓啓桐 中華 國防部史政處藏
何上將抗戰期間軍事報告(二冊) 何應欽 民三七年 中委會藏
抗戰回憶錄 李先良 乾坤出版社 民三七年 中委會藏
抗戰回憶錄 薛岳 中委會藏
抗敵日誌 管雪齋 正中 中山文化教育館藏

2. War History in each Period

- 東北義勇軍抗日血戰記 東北義勇軍總司令部 民二三年 (行政院藏書目錄)
淞滬血戰經過 中國國際宣傳社 民二一年 (廈門大學圖書館藏書目錄)
淞滬血戰回憶錄 翁照垣 申報月刊社 民二二年 (交通大學圖書館目錄)
國軍淞滬抗日記 民二一年 (交通大學圖書館目錄)
淞滬抗日畫史 第五軍抗日畫史編輯委員會 民二一年 (交通大學圖書館目錄)

Appendixes

- 淞滬禦日血戰大畫史 梁雪清等 文華 民二二年 (廈門大學圖書館目錄)
- 淞滬禦日戰史 續編 徐怡等 中華 民二一年 (湖北省立圖書館目錄)
- 抗日戰爭記 十九路軍十六師編 (行政院藏書目錄)
- 十九路軍第六十師抗日戰爭紀 十九路軍第六十師三川印書館 民二一年 (廈門大學圖書館目錄)
- 十九路軍抗日血戰史料 華振中等 神州社 中山文化教育館藏
- 滬戰秘話 楊紀 黎明 中山文化教育館藏
- 一二八兩路創痕 京滬杭甬鐵路特黨部執監委會 民二二年 (交通大學圖書館目錄)
- 榆關抗日戰史 中國國際宣傳社 民二三年 (行政院藏書目錄)
- 九一八週年痛史 曾宗孟 北平九一八學社 民二一年 (交通大學圖書館目錄)
- 第二期抗戰織冠錄 獨立出版社 民二七年 中山文化教育館藏
- 第二期抗戰之敵我形勢 中央陸軍官校 民二八年 中委會藏
- 第二期的全面抗戰 安徽省黨部 民二八年 中委會藏
- 抗戰二年 軍委會政治部 中山文化教育館藏
- 抗戰三年 軍委會政治部 中山文化教育館藏
- 三年來之抗戰經過 何應欽 民二九年 中委會藏
- 抗戰四年 軍委會政治部 青年書店 中山文化教育館藏
- 四年來的敵情 中宣部 中山文化教育館藏書
- 抗戰六年來之宣傳戰 中宣部 民三二年 中委會藏
- 冀熱戰役戰史材料 四函 國防部史政處藏
- 古北口回憶 俞佑世 良友 民二二年 (交通大學圖書館目錄)
- 砲火下之華北 陳國輝 華光 中山文化教育館藏
- 烟臺烽火 梅林 華中 民二七年 中山文化教育館藏
- 中原會戰之前後 葉溯中等 獨立出版社 民二八年 中山文化教育館藏
- 臺兒莊血戰記 方秋葦 戰時出版社 中山文化教育館藏
- 魯南大會戰 林之英 中外編譯社 中山文化教育館藏
- 湖北勝利記 黃國英 中國國民外交協會 中山文化教育館藏
- 湘北大捷紀實 楊克凱 正中 中山文化教育館藏
- 湘北之戰 陳和坤 正中 中山文化教育館藏
- 長沙會戰紀實 第九戰區司令官司令部 中山文化教育館藏
- 喋血常德 劉自勤 萬象周刊社 中山文化教育館藏
- 嵐嵒關戰役紀要 第五軍參謀處 中委會藏
- 全線血戰記 海燕等 中央圖書公司 中山文化教育館藏
- 五八軍抗日戰史 黃遠聲 國部部史政處藏
- 名城要塞陷落記 戰時出版社 中山文化教育館藏
- 印緬遠征畫史 何鐵華 時代書局 民三六年 中委會藏
- 香港之戰 華 嘉 文林社 中山文化教育館藏

3. Acceptance of Japanese Surrender

中國陸軍總司令部受降報告 中委會藏

中國戰區陸軍總部受降報告書 陸軍總部 國院部史政處藏

中國陸軍總部處理日本受降文件彙編 陸軍總部 民三四年 國防部史政處藏

中國戰區中國陸軍總司令部處理日本投降文件彙編(二冊) 中國陸軍總司令部 民三五年 中委會藏

4. Vivid Stories of Martyrs

抗日先烈記 獨立出版社 民二七年 中山文化教育館藏

四年來抗戰英雄事蹟 中宣部 民二七年 中委會藏

抗戰中之忠勇義烈 國民精神總動員會 民二九年 中委會藏

抗戰英雄傳記 中宣部 國民圖書出版社 中山文教館藏

抗戰英雄題名錄 中宣部 中山文教館藏

抗戰軍人忠烈錄 國防部 國防部史政處藏

陸軍忠勇故事集 孔繁霖 青年出版社 民三五年 中委會藏

空軍忠勇故事集 周佐治 青年出版社 民三五年 中委會藏

團員忠勇故事集 包文同 青年出版社 民三五年 中委會藏

湖南團員抗戰忠勇事蹟 青年團湖南支團部 民三五年 中委會藏

民間忠勇故事集 孔繁霖 青年團湖南支團部 民三五年 中委會藏

越南敵後工作殉國烈士暨義僑史略 越南華僑文化事業公司 民三八年 中委會藏

5. Violence of Japanese Aggressors

外人目睹中的日軍暴行 楊明誠 正中 中山文教館藏

敵軍暴行記 鶴琴等 中央圖書公司 中山文教館藏

敵寇暴行錄 秋江 文藝社 中山文教館藏

日本特務機關在中國 謝遠達 民二七年 中山文教館藏

淪陷後的上海 天行 華中圖書公司 民二七年 中山文教館藏

6. Puppet Regime

偽滿洲國真相 何新吾 南京東北究研會 民二二年 (交大圖書館目錄)

汪逆偽組織剖視 唐戎申 勳員出版社 中山文教館藏

漢奸汪精衛 高良佐 求是社 中山文教館藏

漢奸現形記 冰瑩等 戰時出版社 中山文教館藏

XVII. History of the Wars for the Suppression of Communists Rebellion

1. Purification of Instable Elements in KMT

清黨實錄 江南晚報館編 江南晚報館 民十六年 (湖北省立圖書館目錄)

清黨運動 清黨運動急進會 民十六年 (湖北省立圖書館目錄)

Appendixes

彈劾共產黨兩大要案 (民12.13.年) 中國國民黨中央監察委員會 民十六年 (湖北省立圖書館目錄)

2. Suppression of Communist Rebellion

剿匪紀實 薛岳 中山文化教育館藏
剿匪文獻 國防部新聞局 (國防部史政處書目)
剿匪股鑑 陶之益等 民二十三年 (行政院藏書目錄)
贛粵湘鄂第三路軍五路進剿戰史 第三路軍總指揮所 (國防部史政處書目)
江西剿匪史料 江西各界追悼陣亡將士籌備會 民二十四年 (行政院藏書目錄)
閩南剿匪實錄 閩南剿匪司令部 (行政院藏書目錄)
大別山剿匪檢討會議紀實 九江指揮所 (國防部史政處書目)

3. Historical Materials on Chinese Communists

中國共產黨簡史 葛亞剛 中國問題研究所 民四十年 中委會藏
四年來的中國共產黨 陳重輯 大公出版社 民三十年 中委會藏
抗戰以前的共產黨 王一士著 勝利出版社 民三十一年 中委會藏
中國共產黨史略 李致工編 統一出版社 民三十一年 中委會藏
民國三十年度之中共 統一出版社 民三十一年 中委會藏
共匪重要資料彙編(九冊) 中央文物供應社 民四十一年 中委會藏
中國共產黨真面目 楊輝 人民出版社 民三十五年 (國防部史政處書目)
赤魔羣像 劉心煊編 民主自由出版社 民四十年 中委會藏
紅色人物論 吳超 中國新聞社 民四十一年 中委會藏
關於陳毅匪軍 第十二兵團 (國防部史政處書目)

4. Intrigues of Chinese Communists

共匪禍國始末 何適黃等編 反共抗俄出版社 民四十一年 中委會藏
大陸匪禍 唐縱 中華文化出版事業委員會 中委會藏
中國赤潮記 雷震遠神父 亞洲出版社 民四十二年 中委會藏
亞洲紅禍記 G. Creel 中央日報社譯 民三十八年 中委會藏
中共抗戰內幕 萬里浪著 勝利出版社 民三十一年 中委會藏
中國共產黨與敵僞 李九思 勝利出版社 民三十一年 中委會藏
中共內幕(中共不法行爲及破壞抗戰事實紀要) 中心出版社 民三十年 中委會藏
第十八集團軍在河北省破壞抗戰紀實 冀察戰區總司令部政治部印 民二十九年 中委會藏
中共破壞抗建國之不法行爲 中央陸軍軍官學校政治部 中山文化教育館藏

5. Violence of Chinese Communists

中共屠殺實錄 張羽等編 自由出版社 民四十年 中委會藏
共匪暴行實錄 民族革命同志會 民三十七年 (國防部史政處書目)
中共屠殺崇禮紀實 國防部 (國防部史政處書目)

6. Stories of Communist Occupied Area

- 中共割據下之政治 李一鵬著 光明出版社 民三十二年 中委會藏
豫南赤區慘狀 河南特區救濟會 民二十二年 (行政院藏書目錄)
收復瑞金記事 陸軍第十師特別黨部 民二十四年 (行政院藏書目錄)
鐵幕後的中國 臺灣省新聞處 民三十九年 中委會藏
中國紅都 易子雲著 自由出版社 民四十年 中委會藏
今日北平 陳寒波 自由出版社 民四十年 中委會藏

XVIII. Geographical History

1. General Surveys

- 民國地誌總論 白眉初 北平師大史地系 民十五年 (北平圖書館目錄)
中華民國疆域沿革錄 王祖彝 王氏五典書房 民二十四年 (北平圖書館目錄)
中國地理沿革圖 蘇甲榮 日新地學社 民十一年 (見中文參考指南)
中華民國地形圖 中史圖表社 亞光
全國行政區域表 內政部 民二十年 (北平圖書館目錄)
中華全國風俗志(四冊) 胡樸安 廣益書局 民十二年 (見中文參考書指南)
中國近代邊疆沿革考 葛綏成 中華 民二三年 (交大圖書館目錄)

2. Local History

- 浙江省史地紀要 張其畇 商務 民十四年 (湖北圖書館目錄)
贛蘇獨立後之浙江 吳大奎 民二年 (中山大學圖書館目錄)
湖北省 劉振東 中央政治學校 中山文化教育館藏
廣西印象記 胡政之 民二十四年 (廈大圖書館藏)
西康建省記 傅嵩林 民元年 (見上海自然科學研究所目錄)
西康之實況 翁之藏 民十九年 (見上海自然科學研究所目錄)
西康札記 任乃康 新亞細亞月刊社 中山文教館藏
西藏史地大綱 洪濂塵 正中 民二五年 中委會藏
西藏史 柏爾著 宮廷璋譯 商務 民二十四年 中委會藏
西藏之過去與現在 柏爾著 宮廷璋譯 民十九年 中委會藏
寧夏考察記 傅作霖 民廿四年 (見上海自然科學研究所目錄)
青海誌略 許公武 商務 民三二年 中委會藏
最近之青海 青海民政廳 新亞細亞學會 民二三年 (交大圖書館目錄)
青海風土記 楊希堯 民廿二年 (見上海自然科學研究所目錄)
西北史綱 賀嶽僧 文信書局 民三二年 中委會藏
西北最近十年來史料 康天國 西北學會 民二十年 (交大圖書館目錄)
新疆史地大綱 洪濂塵 正中 民二八年 中委會藏
新疆史地及社會 陳希豪 正中 民卅八年 中委會藏

Appendixes

- 伊寧事變紀略 陳力 改造出版社 民三七年 中委會藏
- 東三省紀略 徐曦 商務 民四年 (廈大圖書館目錄)
- 東三省之實況 王慕寧 中華 民十八年 (廈大圖書館目錄)
- 最近之東三省 許階平 新中國書店 民十八年 中委會藏
- 東北之史的認識 卞宗孟 民二五年 中委會藏
- 東北現勢 馬毅 獨立社 中山文化教育館藏
- 東北現狀 何新吾 新華印刷所 民二二年 (行政院藏書目錄)
- 今日東北 劉耀挺 自由出版社 民三九年 中委會藏
- 東北巨變血淚大畫史 梁雪清等 文華 民二三年 (交大圖書館目錄)
- 東北與日本 周憲文 中華 民二一年 (湖北圖書館目錄)
- 暴日蹂躪東北彙刊 廈門大學 民二〇年 (廈大圖書館目錄)
- 東北記痛 天行編 華中國書公司 民廿七年 中山文教館藏
- 日本強佔東三省記 奮鬥報社 民二〇年 (交大圖書館目錄)
- 九一八後東北與日本 維真 貞社 民二四年 (廈大圖書館目錄)
- 東北血痕 印維康等 中國復興學社 民二二年 (交大圖書館目錄)
- 滿州憂患史(四冊) 予學 益世報 民十八年 (廈大圖書館目錄)
- 倭製滿州國 張餘生 東北問題研究會 民二一年 (行政院藏書目錄)
- 滿州偽國 陳彬辭 日本研究社 民二二年 中山文教館藏
- 日本勢力下二十年之滿蒙 陳經 華通 民二〇年 (廈大圖書館目錄)
- 滿洲事變五年(日文) 陸軍省編 昭和十一年 (行政院藏書目錄)
- 族大的今昔 李充生 拔提書店 民三六年 中委會藏
- 今日的綏遠 丁君甸 三江 中山文教館藏
- 最新蒙古鑑 卓宏謀 法輪印刷所 民八年 中委會藏
- 蒙古簡史新編 孫福坤 自由出版社 民四〇年 中委會藏
- 抗戰中的蒙古 徐詠平 獨立出版社 民二六本 中山文教館藏
- 內外蒙古考察日記 馬鶴天 新亞細亞學會 民廿一年 中委會藏
- 現代外蒙古之概觀 王金鉞 商務 中山文教館藏
- 外蒙古近世史 陳崇祖 商務 民十一年 (廈大圖書館目錄)
- 最近的外蒙古 史天行 華中國書公司 中山文化教育館藏
- 偽蒙的真像 青年 中山文化教育館藏
- 臺灣史 李震名 中華 民三七年 中委會藏
- 臺灣省通志稿 黃純青等 臺灣文獻會 民四〇年 中委會藏
- 臺灣史 馬銳籌 民三八年 中委會藏
- 臺灣史百講 黃玉齋 教育書局 民三九年 中委會藏
- 臺灣革命史 黃玉齋 新民書局 民十四年 中委會藏
- 臺灣革命史 漢人編 泰東 民十五年 (湖北圖書館目錄)
- 臺灣民族運動小史 方豪 正中 民四〇年 中委會藏
- 日本帝國主義下之臺灣 楊開渠譯 神州 民十九年 (湖北圖書館目錄)
- 日本帝國主義下之臺灣 陳茂源譯 臺灣文獻會 民四一年 中委會藏

民國三十八年的臺灣 沈遵嘸 臺灣通訊社 民三十九年 中委會藏
光復五年 朱學典 興臺文化服務社 民三十九年 中委會藏
臺灣事變內幕記 唐賢龍 中國新聞社 民三十六年 中委會藏
臺灣郡縣建置志 周蔭棠 正中 民三十六年 中委會藏
臺灣人士鑑 興南新聞社 昭和十八 中委會藏
臺灣紳士名鑑 新高新報社 昭和十二年 中委會藏
臺灣省籍名人誌 臺灣省政府 民三十九年 中委會藏
臺灣通史 連橫 商務 民三十六年 中委會藏

XIX. History of Literature and Arts

1. Yearbooks and General Surveys of Literature and arts.

中國文藝年鑑(民國廿一年度) 中國文藝年鑑社 現代書局 民二二年 (北平圖書館目錄)
中國文藝年鑑(民廿三年至廿四年度) 楊杏豪 北新書局 民二三至二五年 (北平圖書館目錄)
五十年來之中國文學 胡適 申報館 民十三年 (北平圖書館目錄)
最近三十年中國文學史 陳炳堃 太平洋書店 民二十年 (北平圖書館目錄)
中國新文學運動史 錢杏邨 光明書店
中國新文學運動史 王哲甫 景山書社 民二二年 (見中文參考書指南)
中國新文學史講話 李一鳴 世界 民三十六年 中委會藏
中國新文學的源流 周作人講 鄧恭三記錄 人文書店
現代中國文學史 錢基博 世界 民二二年 (廈大圖書館目錄)
國語文學史 胡適 文化學社 民十六年 (廈大圖書館目錄)

2. Literary and Artistic World

現代中國文藝界 巴寧 卿雲
文壇印像記 黃人影 樂華
中國新文壇秘錄 阮无名 南強
現代中國作家論 賀玉波 光華 民二一年 (交大圖書館目錄)
現代中國文學作家 錢杏邨 泰東 民十七年 (見中文參考書指南)
現代中國作家筆名錄 袁湧進 北平中華圖書館協會 民二五年 (北平圖書館目錄)
現代中國作家自傳 光華
「九一八」與「一二八」作家自敘 良友圖書公司
當代中國女作家論 黃人影 上海光華書局 民二二年 (北平圖書館目錄)
中國現代女作家 賀玉波 現代 民二一年 (湖北圖書館目錄)
現代中國女作家 草野 北平人文書店 (見全國總書目錄)

3. Movie and Drama

中華影業年鑑 甘亞子等 大東 民十六年 (廈大圖書館目錄)
中國電影年鑑 中國教育電影協會 正中 民二三年 (北平圖書館目錄)
影劇年鑑 電聲週報社 民二五年 (北平圖書館目錄)

Appendixes

- 中國教育電影協會會務報告 民二二年 (交大圖書館目錄)
二十三年份國產電影發達概況 郭有守 中國教育電影協會 民二四年 (廈大圖書館目錄)
教育部電影檢查工作報告 教育部編 民二二年 (廈大圖書館目錄)
中國近世戲曲史 青木正兒著 王古魯譯 商務 中山文化教育館藏
中國近代戲曲史 鄭震 北新

XX. Biography

1. General Surveys

- 民國名人圖錄(民國史稿副刊之二)(四冊) 楊家駱 中國辭典館 民二六年 中委會藏
當代黨國名人傳 袁清平 上海軍事新聞出版社 民二五年 (北平圖書館目錄)
中國革命名人傳 奚楚明 上海 民十七年 (見上海自然科學研究所目錄)
中國名人錄(英文本)計五集 上海密勒氏評論報編印 一九一八至一九三六年 (見中文參考書指南)
當代中國名人錄 樊蔭南 良友圖書公司 民二四年 (北平圖書館目錄)
中華民國名人錄 文化學社 民二一年 (交大圖書館目錄)
中華民國名人傳(二冊) 賈逸君 北平前文化學社 民二二年 (見中文參考書目錄)
中國當代名人傳 傅潤華 世界文化服務社 民三七年
中國名人年鑑 第一集 民十八年 (見上海自然科學研究所目錄)
現代支那人名鑑 日外務省情報部 大正十三年 (見上海自然科學研究所目錄)
自由中國名人傳 丁濂生 世界文化服務社 民四一年 中委會藏
民族復興畫傳 嚴根伊 國際出版社 民三九年 中委會藏
新中國人物誌 園田一龜著 黃惠泉等講 良友 民十九年 (湖北圖書館目錄)
近世人物志 金梁 民二三年 (北平圖書館目錄)
中國現代名人軼事 左舜生 自由出版社 民四十年 中委會藏
近代中國名人故事 俞陵 國光書店 民三七年 中委會藏
中國近代人物逸話 黃公偉 全民日報 民三八年 中委會藏
近代二十家評傳 王森然 北平杏岩書屋 民二三年 (見中文參考書指南)
時賢別記 陸曼炎 文信 中山文化教育館藏
風雲人物小志 何瑞璠 南京宇宙風社 民三六年 中委會藏
現代中華民國、滿洲國人名鑑 日外務省情報部 昭和七年 (見上海自然科學研究所書目)
中國及滿洲國人名地名便覽(英文對照) タイムス出版社 昭和八年 (見上海自然科學研究所書目)
支那官紳錄 支那研究會編 大正七年 (見上海自然科學研究所書目)
支那在留邦人名錄(十八版至二七版) 金風社編 昭和二至十一年 (見上海自然科學研究所書目)
中國文化界人物總鑑 橋川時雄 中華法令編印館 民二九年
中國圖書名人錄 宋景祁 上海圖書館協會 民十九 中委會藏

2. Personal Biography

Chinese Culture

- 袁世凱與中華民國 白蕉編 民二五年 (行政院藏書目錄)
袁世凱偽造民意紀實 雲南政報開行所 民五年 (湖北圖書館目錄)
袁世凱軼事 野史氏 文明 民十四年 (湖北圖書館目錄)
吳佩孚歷史 東魯逸民 光華社 民九年 (湖北圖書館目錄)
康南海傳 梁啟超 孔子二四五二年 雄武大郎印本 (中山大學圖書館目錄)
康南海先生傳(二冊) 陸乃祥等 萬木草堂 民十八年 (廈大圖書館目錄)
梁啟超 吳其昌 勝利出版社 中山文化教育館藏
蘇曼殊評傳 黃鳴岐 百新書局 民三八年 中委會藏
蘇曼殊年譜及其他 柳亞子 北新書局 民十七年 (廈大圖書館目錄)
四十自述 胡適 亞東 民二二年 (交大圖書館目錄)
關於魯迅 梅子 勝利出版社 (交大圖書館目錄)
傅故校長斯年哀轍錄 國立臺灣大學 民四十年 中委會藏
我的生活片段 王雲五 華國 民四一年 中委會藏
南通張季直先生傳記 張孝若 中華 民十九年 (湖北圖書館目錄)
杜月笙先生紀念集 恒社 民四一年 中委會藏
何應欽將軍印象記 魯平 民本公司 民三五年 中委會藏
白崇禧將軍傳 張國平 新中國出版社 中山文化教育館藏
李宗仁與白崇禧 羅飛鵬 建國 中山文化教育館藏
張開奎將軍 朱樸 羣力 中山文化教育館藏
怪傑伍廷芳 原景信 新中國出版社 中山文化教育館藏
五十年回憶錄 羅敦偉 中國文化供應社 民四一年 中委會藏
我與中國 陳納德著 陳香梅譯 華國 民四一年 中委會藏

A brand-new standard edition—

One of the Four Cardinal Documents in World Classics:



THE COMPLETE WORKS OF DR. SUN YAT-SEN

* * * * *

Published by
The National War College
Republic of China

* * * * *

Editor-in-Chief
Dr. Chang Chi-yun

It is the most complete, best standardized edition of Dr. Sun Yat-sen's works ever published. During compilation of this great masterpiece, various editions of Dr. Sun's works have been consulted and cross-examined to produce such a genuinely latest edition. And, moreover, 110 pieces of Dr. Sun's original articles never appeared in other collections before are included in this volume, with a text of over two million words.

This book bound in one volume *de luxe* is divided into two parts. Part I includes the "Outline for National Reconstruction," "Fundamentals of National Reconstruction," "Three People's Principles," the "Manifesto of the First National Convention," and related documents. Part II is sub-divided into manifestoes, letters, messages, speeches, talks, special articles and miscellaneous writings, under five groups according to the five stages of the Nationalist Revolutionary Party, the Kuomintang, all arranged chronologically.

This book has a frontispiece of the photo of Dr. Sun Yat-sen and a map of the network of railways according to the "International Development of China," both in color, and a section of indexes for easy reference.

1,200 pages 7×10¹/₄ inches 2 illus. Paper binding NT\$180.00

General Agency

United Publishing Center (聯合出版服務中心)

30, Sect. II, Chung Shan N. Road, Taipei. Tel. 48455

Works of President Chiang Kai-shek

*Published by
The National War College
Republic of China*

In Celebration of President Chiang's 74th Birthday



This publication is the most comprehensive and an most-up-date edition of President Chiang's works ever published. It covers a wide range of contents including his speeches, messages and important writings from 1912 up to June, 1960 and printed on excellent paper with a text of over five million words. It is bound into two volumes de luxe, all together of some 2,700 pages and divided into six main categories with three appendices.

The contents of this work are briefly stated as follows: 1. Special Writings Including Commentary on Dr. Sun Yat-sen's Bequeathed Teachings; Chapters on National Fecundity, Social Welfare, Education and Health and Happiness;

A Scientific Study of the Great Learning & Doctrine of the Mean; the Destiny of China; the Manual for Suppressing the Communists; the Anti-Communist Campaign as Affecting the National Destiny; Basic Principles Concerning the Anti-Communist War and Soviet Russia in China, all together nine books. 2. Speeches: Consisting of 472 titles arranged chronologically in five stages from the Northward Expedition, Unification of China, Resistance War against Japan, Campaign against Communist rebelling, up to the Reconstruction of the Nation. 3. Messages: Consisting of 134 articles systematically arranged in chronological order. 4. Interviews: All together 69 titles also fit in the time table. 5. Miscellaneous Writings: Consisting of 89 articles. The three appendices are: Annals of President Chiang's Published Works, Index of the Chapters and Index of the Contents.

It is sold for only NT\$240.00, U.S.\$8.00. Postage Extra

General Agency

UNITED PUBLISHING CENTER

30, Sec. II, Chung-shan North Road
Taipei, Taiwan, China



Index to Chinese Culture

(索引錄目刊季化文國中文化英)

Vols. I & II

Published by: INSTITUTE OF CHINESE CULTURE
General Agency: UNITED PUBLISHING CENTER
30, Section II, Chung Shan Rd., N.
Taipei, Taiwan, China. Tel. 48455

Subscription rates:

NT\$50.00 per copy, 170.00 per year,
HK\$12.00 per copy, 42.00 per year,
US\$ 2.00 per copy, 7.00 per year.
Postage free to any address

ARTICLES

Art

- The Art of Tunhuang, by *Lao Kan* I, 2, 47-74
Jade, A Symbol of an Ancient Civilization,
by *R. Norris Shrope* I, 3, 50-64
Re-valuation of Ancient Chinese City Planning,
by *Yu-tsun Lu* II, 4, 17-31

Geography

- The Historical Development of the Land
of China, by *Chang Chi-yun* I, 3, 65-85
Geographical Distribution of the Chinese People,
by *Chang Chi-yun* II, 1, 74-97
China's Ancient Military Geography,
by *Chang Chi-yun* II, 3, 1-22
Strategic Areas in China, by *Chang Chi-yun* II, 4, 97-131

History

- The Impact of Hanfeism on the Earlier Han
Censorial System, by *Meng-wu Sah* I, 1, 75-111
The Po Shih: An Historical Study,
by *Wang Yun-wu* I, 1, 112-122
The Chronology of Ancient Chinese History,
by *Tung Tso-pin* I, 2, 1-5
The Political Thought and Institutions of Ancient
China, by *Chang Chi-yun* I, 2, 6-14
The Hsien (縣) Government in the Chinese
Political System, by *Ku Tun-jou* I, 2, 15-32
The Role of Hong Kong in China's New
Culture Movement, by *Lo Hsiang-lin* I, 2, 86-95
Ancient Chinese Society and Modern Primitive
Society, by *Li Tsong-tong* I, 3, 15-34
The Travels of Hsuan Chuang (玄奘),
by *Chang Kwei-sheng* I, 3, 86-128
Yayoi Culture: The First Chinese Culture
in Japan, by *Ting-sen S. Wei* I, 3, 124-148
Sino-Indian Relations over the Chiao-Kwang Route
and New Discoveries on Buddhism and its art in
Kwangtung-Kwangsi Areas in the T'ang
Dynasty, by *Lo Hsiang-lin* I, 3, 181-203
Monetary Terms in Chinese History,
by *Lien-sheng Yang* I, 4, 62-71
The Development of Calligraphy and Painting
in the Tang Dynasty, by *Wang Kuo-hwa* I, 4, 104-113
A Study of "Cheng" (成) and "Pao" (報)
Recorded in the Tao Chuan,
by *Shih Ching-ch'eng*
Chinese Labour in the Transvaal 1904-1907,
by *Shue Sung* II, 2, 71-117
On the Identification of Hsu Fu's Colonization
with Jimmu Tenno's Eastern Expedition,
by *Ting-sen S. Wei* II, 2, 118-152
Notes on a Phrase in the Tao Chuan "The
Great Affairs of a State are Sacrifice and
War", by *Shih Ching-ch'eng* II, 3, 31-47
Emergence of the Chinese Literati as a Ruling
Class Traced Back to the Political Systems of
the Early T'ang Dynasty, by *Mou Jun-sun* II, 3, 48-58
Ta-Tu, Tai-Tu, Dayidu, by *Henry Serruys* II, 4, 73-96
The Chinese Eastern Railway, by *H. H. Ling* II, 4, 132-136

Inter-cultural Contacts

- La Chine in Voltaire, by *Wang Teh-chao* I, 2, 96-120
Eastern Culture and the Far Eastern Situation,
by *Chang Chi-yun* I, 4, 1-6

Law

- Fragments of Chinese Law, Ancient and
Modern, by *P. T. Cheng* I, 3, 1-14
Han Fei's Principle of Government by Law,
by *Chen En-cheng* I, 4, 91-103
Li and Law, by *Chang Chin-ssan* II, 4, 1-16

Philosophy

- Mencius' Philosophy of Human Nature and
Natural Law, by *John C. H. Wu* I, 1, 1-19
Mencius' Theory on Righteousness and
Profit, by *Chen Tai-tsi* I, 1, 20-54
Chinese Wisdom: A Challenge to the Western
of Thought, by *Thomas H. Feng* I, 1, 55-74
A Survey of the Historical Development of
Chinese Philosophy, by *Tsao Wen-yen* I, 3, 35-49
Chinese Legal Philosophy: A Brief Historical
Survey, by *John C. H. Wu* I, 4, 7-49
Aristotle's Theory of Substance in the
Categories, by *Chung-hwan Chen* I, 4, 49-61
On Ezra Pound's Canto XIII, by *Tseng Yueh-mung* II, 1, 1-3
Human Nature and Human Person in
Confucianism, by *Stanislaus Lo-Kuang* II, 1, 4-9
Emergent Harmonism in Life, a Study in
Comparative Ethics, by *K. C. Huang & Y. F. Chu* II, 1, 17-73
Confucianism vs. Communism, by *Chang Chi-yun* II, 2, 1-43
The Ethics of Confucianism, by *Paul K. T. Sih* II, 2, 44-51
China's Place in Humanistic Studies,
by *Arthur W. Hummel* II, 3, 23-30

Political Science

- The Chinese Government Structures and Their
Operations, by *Chi-ch'ing Yao* II, 2, 52-70
The Evolution of the Hsien Government,
by *Tun-jou Ku* II, 3, 59-72
The Theory of the State in Dr. Sun Yat-sen's
Political Philosophy, by *Shiao-ling Liu* II, 4, 32-72

Religion

- Christian Thoughts as Found in Chinese
Classics, by *Faul Chiang Fu-ts'ung* I, 1, 123-145
Neo-Taoism and the Prajna School during the
Wei and Chin Dynasties, by *Kenneth Chen* I, 2, 33-46
Father Matteo Ricci and the Catholic Church
in China, by *Paul K. T. Sih* I, 2, 75-85
A Discussion of the Linguistic Weaknesses of the
Chinese Versions of the Bible, by *Ku Tun-jou* I, 4, 72-90
Ch'an and Mahamudra, by *G. C. Chang* II, 1, 10-16

Theatre

- Chi Ju-shan and the Chinese Opera,
by *Chang Chi-yun* I, 1, 146-153

BOOK REVIEWS

Art

- China Series Publishing Committee,
Art of China, (Leon L. Y. Jang) I, 1, 155-161
Joint Administration of the National Palace
and Central Museums, *Ku Kung Su Hua Lo*.
(Wang Kuo-hwa) I, 1, 161-165
Arnold Silcock, *Introduction to Chinese Art and
History*, (Wang Kuo-hwa) I, 1, 178-182
H. H. Ling, *Illustrated Description of Chinese
Folk Handicraft*, (H. H. Ling) I, 1, 188-190
Lao Kan, *Frescoes of Tunhuang*, (Su Yung-hui) II, 1, 105-109

- Joint Administration of the National Palace and Central Museums, *Ku Kung Shu Hua Lu* (Chuang Yen) II, 1, 100-104
- Joint Administration of the National Palace and Central Museums, *Pictorial Catalogue of Ancient Bronzes in the Palace Collection*. (Chuang Yen) II, 3, 80-85

Bibliography

- J. M. Wang & T. L. Yuan, *A Descriptive Catalog of Rare Books in the Library of Congress*. (Chu Wan-li) II, 1, 98-100
- Ku T'ing-lin, *Jih Chih Lu, the Original Manuscript*. (Y. A. Cheng) II, 1, 124-128
- Yen Liang-feng, *A General Catalogue of Written Works on "Lao Tzu"*. (Chang Chi-chun) II, 2, 153-158
- Tung-li Yuan, *China in Western Literature*. (Ch'en Shou-yi) II, 3, 76-79
- Chin-tzang Lo, *The Evolution of Chinese Books*. (Su Ying-hui) II, 3, 85-86

Biography

- Chou Hsueh-hsia, ed. *Biographies of Famous Oversea Chinese*. (Cheng Kuan-ying) II, 3, 216-218

Economics

- Wang Tze-yung, *An Enquiry into the Causes of the Economic Problems in China*. I, 1, 182-195
- H. H. Ling, *Comprehensive Survey of Railway Development in China*. (P. C. Tuan) I, 1, 190-194
- Ma Chao-chun, *The History of China's Labor Movement*. (Chen Yi-ling) II, 2, 162-167
- Chow King-sheng, *Economic History of China*. (Chiang Chung-chang) II, 4, 140-142

Education

- Wu Chun-sheng & others, *General Report on Modern Chinese Education*. (Sun Pan-cheng) I, 1, 185-188
- Chinese Ministry of Education, *China Yearbook of Education 1957*. (Sun Pan-cheng) I, 2, 145-146
- Chang Chi-yun, *Collected Essays on Modern Education*. (Sun Pan-cheng) I, 3, 222-224
- Ling Peng, *Educational Thoughts and Educational Problems*. (Pen Chen-ch'iu) II, 2, 170-175
- World Confederation of Organizations of the Teaching Profession, *WCOTF Annual Report 1959*. (Sun Pan-cheng) II, 4, 146-147

Geography

- Ch'eng Kwang-yuk, *Chinese Cities*. (Lao Kan) I, 4, 146-148

History

- Yu Chun-chih & others, *Essays on the History of Chinese Art*. (Leon L. Y. Jang) I, 1, 172-177
- T. P. Pao & others, *Collection of Writings on Modern Chinese History*. (Hsiao Yi-shan) I, 2, 131-134
- Lang Wei-liang, *Collected Essays of Chang Yin-tin*. (Hsieh Yu-wei) I, 2, 134-137
- Chang Yin-tin, *An Outline of Ancient History*. (Wang Teh-chao) I, 3, 205-207
- Lien Heng, *A General History of Taiwan*. (R. Gaspardone) I, 3, 218-221
- Lee Nai-yang, *A General History of Korea*. (Peter W. I. Fang) I, 3, 224-226
- Sung Shee-shang, *Theses in Chinese History Used for the Regulation of Rivers*. (S. P. Mao) I, 4, 143-145
- Lee Nai-yang, *A General History of Russia*. (Sun Ping-yeh) I, 4, 149-154
- B. H. Hashimoto Masukichi, *Ancient Japan Studies in the Light of Far Eastern History*. (Tinggen W. Wei) II, 1, 110-124
- Paul K. T. Sih, *Decision for China: Communism or Christianity*. (John C. H. Wu) II, 2, 167-169
- Teng Szu-yu, *Chang Hsi and the Treaty of Nanking 1842*. (Shee Sung) II, 3, 87-90
- Chang Chi-yun, *A History of the Establishment of the Republic of China*. (Mao Tze-shui) II, 3, 90-92
- Wu Chung-hsin, *Sketches on Tibet*. (Sun Tang-yueh) II, 3, 92-95
- Tinggen W. Wei, *The Birth of Japan*. (R. Ruggles Gates) II, 3, 95-99
- Chang Yin-ling, *An Outline of Chinese Ancient History*. (Shee Sung) II, 4, 137-139

Inter-Cultural Contacts

- Chang Chi-yun, *Essays on American Culture and Sino-American Relations*. (Li Tze-shing) I, 1, 181-182
- Chang Monlin, *Tides from the West*. (Wang Teh-chao) I, 2, 121-130
- Hung-tao Chou & others, *Symposium on Chinese and Turkish Cultures*. (Maurus Fang Hao) I, 2, 142-145

- Kuo Ting-i & others, *A Symposium on Sino-Vietnamese Culture*. (Chen I-ling) I, 3, 212-216
- Ling Shun-sheng & others, *Essays on Chinese and Thai Cultures*. (Y. G. Wu) II, 2, 153-162

Law

- Hsieh Yingchow, *Essays by Dr. Wang Chung-hui*. (Hsieh Kuan-sheng) I, 1, 166-169

Literature

- Lo Ching-tang, *The History of Chinese Lyric and Song*. (Yeh Ching-bing) I, 4, 154-157

Philosophy

- Chang Chi-yun, *A Life of Confucius*. (Chen Chung-hwan) I, 1, 170-172
- Stanislaus Lokuang, *Confucius Metaphysics*. (Liang Tze-han) I, 3, 207-210
- Constant Ch'i-chun Chang, *Lao Tzu*. (Cheng Ching) I, 4, 126-132
- Chen Ch'i-t'ien, *A Comparative Study of Han Fei Tzu*. (Chou Tao-chi) I, 4, 132-136
- Chang Chi-yun, *Confucianism and Modern Culture*. (Tinggen S. Wei) II, 2, 175-176

Political Science

- P. A. Chin & others, *Comp. Dictionary of Terms and Expression in the San Min Chu I*. (S. S. Lo) I, 2, 140-142
- Dison Hsueh-feng Poe, *Modern Political Thought in the West*. (Tzo Wen Hai) II, 4, 142-146

Religion

- Paul K. T. Sih, *Chinese Culture and Christianity*. (Thomas Berry) I, 2, 137-140
- Paul K. T. Sih, *Chinese Culture and Christianity*. (Mark Doughty) I, 3, 210-212
- Chang Chia & others, *Collected Essays on the History and Philosophical Thought of Chinese Buddhism*. (Chang Chen-kee) I, 4, 123-124

Science

- S. M. Lee, ed. *Science in the Republic of China*. (S. M. Lee)

APPENDICES

- Catalog of Books Published by the Collectanea Sinica Committee I, 1, 195-200
- An Analysis of Chinese Studies in American Colleges and Universities 1955-1956 I, 1, 201-203
- Basic Bibliography on China for Use of American School Teachers I, 1, 253-274
- Summary of Achievements of Research in Chinese Culture during Recent Years I, 2, 147-151
- Bibliography on Chinese Culture I, 2, 152-182
- Summary of Bibliography Compiled by the National Central Library I, 2, 183-187
- Chinese Classical Tradition I, 3, 227-236
- A Bibliography of Chinese Classics and Related Works Printed in Taiwan (1) I, 3, 237-251
- Catalogue of Books Published by the China Series Publishing Committee I, 4, 159-172
- A Bibliography of Chinese Classics and Related Works Printed in Taiwan (2) I, 4, 173-194
- Symposium on the History of Chinese Literature I, 4, 195-199
- Union Catalogue of Western Language Periodicals Currently received in the Libraries of the Taipei Area, by National Central Library II, 1, 129-176
- An Address at the Dinner Given in His Honor by the Sino-American Cultural Committee Washington D. C. on December 8, 1958, by George K. C. Yeh II, 2, 177-179
- A Brief Description of Chinese Bronzes, Porcelain, and Painting, by Joint Administration of National Palace and Central Museums II, 2, 177-190
- Three Hundred Masterpieces of Chinese Painting in the Palace Museum, by Wang Shih-chieh and Chia-luen Lo II, 3, 100-106
- A Bibliography of Chinese Classics and Related Works Printed in Taiwan (Series II), by National Central Library II, 3, 124-144
- A Reading Guide to Asia for Teachers, by World Confederation of Organizations of the Teaching Profession II, 4, 148-166
- A List of Translated Works, by Chinese Translated Society II, 4, 167-174
- A Selected Bibliography of Chinese Publications, by United Publishing Center II, 4, 175-205

聯合出版中心經售英文書刊目錄

BOOKS, ATLAS AND PAMPHLETS

(in English)

Sun Yat-sen: San Min Chu I.	NT\$20.00 (US\$0.60)	Chang Chi-yun: The Outline of History of Taiwan.	NT\$ 4.50 (US\$0.20)
Sun Yat-sen: The Principle of Nationalism (with Chinese text).	NT\$10.00 (US\$0.30)	Chang Chi-yun: The Spirit of Taiwan.	NT\$ 3.00 (US\$0.10)
Sun Yat-sen: The Principle of Democracy (with Chinese text).	NT\$10.00 (US\$0.30)	Chang Chi-yun: The Centenary Celebration of Sino-American Intellectual Friendship.	NT\$ 3.00 (US\$0.10)
Sun Yat-sen: The Principle of Livelihood (with Chinese text).	NT\$10.00 (US\$0.30)	Eugene H. C. Wang, ed.: Syngman Rhee's State Visit to China.	NT\$ 4.50 (US\$0.20)
Sun Yat-sen: Fundamentals of National Reconstruction (with Chinese text).	NT\$20.00 (US\$0.60)	Eugene H. C. Wang, ed.: Nixon's State Visit to China.	NT\$ 6.00 (US\$0.20)
Sun Yat-sen: The Vital Problem of China	NT\$18.00 (US\$0.50)	C. Y. Chao: A Brief History of Chinese Foreign Relations.	NT\$ 4.50 (US\$0.20)
Sun Yat-sen: Memories of A Chinese Revolutionary.	NT\$30.00 (US\$0.90)	C. Y. Chao: Foreign Advisers and the Diplomacy of the Manchu Empire.	NT\$ 4.50 (US\$0.20)
Sun Yat-sen: International Development of China.	NT\$20.00 (US\$0.60)	C. Y. Chao: Chinese Diplomatic Practice and Treaty Relations (1892-1943).	NT\$ 6.00 (US\$0.20)
Sun Yat-sen: International Development of China (with Chinese text).	NT\$40.00 (US\$1.20)	Huang Tsien-ming: The Legal Status of the Chinese Abroad.	NT\$30.00 (US\$0.90)
Chiang Monlin & Hollington K. Tong: Sun Yat-sen on International Co-operation.	NT\$ 3.00 (US\$0.10)	Tsao Wen-yen: The Main Features of the Constitution of the Republic of China.	NT\$ 3.00 (US\$0.10)
Chiang Kai-shek: China's Destiny	NT\$20.00 (US\$0.60)	Tsao Wen-yen: The Development of Chinese Law.	NT\$ 4.50 (US\$0.20)
Free China Review: Foreign Reviews on Pres. Chiang's Book: Soviet Russia in China. 1957. 2,76p.	NT\$12.00 (US\$0.40)	Tsao Wen-yen, ed.: The Law in China as Seen by Roscoe Pound.	NT\$ 3.00 (US\$0.10)
Chiang Monlin: Tides from the West. 1957. 7,282p.	NT\$24.00 (US\$0.70)	Tsao Wen-yen: Rational Approach to Crime and Punishment	NT\$38.00 (US\$1.20)
Paul K. T. Shih: Chinese Culture and Christianity	NT\$20.00 (US\$1.00)	Chang Jen-hu: Agricultural Geography of Taiwan.	NT\$20.00 (US\$0.60)
Paul K. T. Shih, ed.: Democracy in East Asia.	NT\$ 7.50 (US\$0.50)	K. Y. Yin: My Views on Taiwan's Economy.	NT\$ 3.00 (US\$0.10)
Chang Chi-yun: A Life of Confucius 1954.	NT\$30.00 (US\$1.20)	H. H. Ling: The Industrial Development of Taiwan.	NT\$ 4.50 (US\$0.20)
Chang Chi-yun: The Essence of Chinese Culture. 1957.	NT\$120.00 (US\$4.00)	Hollington K. Tong: General Ideas about Journalism.	NT\$ 3.00 (US\$0.10)
Chang Chi-yun: Chinese Culture as a Bulwark against Communism.	NT\$20.00 (US\$0.80)	Hsu Chung-pei: The Position of Women in Free China.	NT\$ 4.00 (US\$0.20)
Chang Chi-yun: The Rebirth of the Kuomintang.	NT\$15.00 (US\$0.40)	Chen Chi-ying: Fool in the Reeds	NT\$30.00 (US\$0.90)
Chang Chi-yun, ed.: Atlas of the Republic of China. Vol. I: Taiwan. 1959	NT\$120.00 (US\$4.00)	Wang Shi-chen, ed.: Red Terrors on the Mainland. tr. by Yuh Feng-chih. 1957. 3,292p.	NT\$30.00 (US\$0.90)
Chang Chi-yun: Record of the Cairo Conference.	NT\$ 3.00 (US\$0.10)	George K. C. Yeh: Satellization Is War.	NT\$ 3.00 (US\$0.10)
Chang Chi-yun: China of the Fifty Centuries.	NT\$ 3.00 (US\$0.10)	Tsui Shu-chin: From Academic Freedom to Brainwashing.	NT\$ 9.00 (US\$0.30)
Chang Chi-yun: Climate and Man in China.	NT\$ 6.00 (US\$0.20)	Yang Ming Shan Institute: People's Commune in Communist China.	NT\$ 3.00 (US\$0.10)
Tung Tung-ho: Languages of China.	NT\$ 4.00 (US\$0.20)	Yang Ming Shan Institute: Current Economic Situation in Mainland China. 1959.	NT\$ 9.00 (US\$0.30)
Isiah Bowman: Problem of China (with Chinese translation).	NT\$ 3.00 (US\$0.10)		

UNITED PUBLISHING CENTER

No. 30, Section 2, Chung Shan Pei Road
Taipei, Taiwan, China

Tel. 48455

The publications of the Institute of Chinese Culture

(中國文化研究所出版物目錄)

I. Series (in Chinese)

1. *China Study Series* (中國叢書), international edition, published by this Institute in cooperation with China Cultural Foundation. First series containing 300 volumes, roughly divided into 1) Chinese Culture, 2) Chinese Classics, 3) Works of Dr. Sun Yat-sen and President Chiang Kai-shek, 4) Chinese History, 5) Contemporary China, 6) Chinese Geography, 7) Chinese Literature, 8) Chinese Art, and 9) Bibliography, in addition to books published in English. Price for per set of 300 volumes: NT\$6,400.00

US\$160.00

2. *World Study Series* (世界叢書), published by this Institute in cooperation with China Translation Society. First series contains 200 volumes of foreign great works, edited under nine headings: religion, philosophy, literature, history, geography, social sciences, applied sciences, and books about world affairs in general.

Price for per set of 200 volumes: NT\$4,500.00

US\$110.00

II. Periodicals (in English)

1. *Chinese Culture*, a quarterly review published in English. Though articles are varied in nature, subjects on philosophy, religion, intercultural contacts, history, etc. are frequently treated. It serves as academic organ for the Chinese scholars to effect contact and exchange of ideas with sinological research institutes all over the world.

Subscription rates: NT\$50.00 per copy, 170.00 per year; HK\$12.00 per copy, 42.00 per year; US\$2.00 per copy, 7.00 per year. Postage free to any address.

2. *China Today*, a monthly published in English. Popular, enlightening, and studded with illustrations. From it you can get a glimpse of what is going on in Free China and sometimes gems of things Chinese.

Subscription rates: Single copy, NT\$12.00 in Taiwan.

One year, NT\$120.00 in Taiwan, HK\$30.00 in Hongkong, US\$4.00 in U.S.A. and Canada.

III. Books (both in Chinese and English)

1. *Chinese Art Treasures* (文物精華), containing 2,000 plates of Chinese art works, carefully selected by this Institute for publication in four series. All the plates are arranged in chronological order, beginning from ancient times down to the Ch'ing Dynasty. Series I consists of ten volumes, containing 50 plates each. Volumes of this Series are successively coming off the press, and scheduled to be published in full in October 1961.

Price for per volume: NT\$80.00; US\$2.00

Subscription rate for per series: NT\$600.00; US\$15.00

2. *Chinese History of Fifty Centuries* (中華五千年史), by Dr. Chang Chi-yun, Director of this Institute, who begins writing this book in January 1961, in celebration of the 50th anniversary of the founding of the Republic of China this year. It is the most comprehensive and authoritative historical work ever written in China. The whole work, totalling 500 chapters to be issued in 32 volumes, is expected to be completed in ten years. The first volume of the book is scheduled to be published in May 1961.

3. *The History of the Ch'ing Dynasty* (清史), edited by this Institute in cooperation with National War College. The work is based on the blueprint of the *Draft History of the Ch'ing Dynasty* (清史稿), with due rectification made of its errors and shortcomings, in accordance with the style of history-writing of the official histories of China's past dynasties. The whole work, comprising a total of 550 volumes will be published in eight big volumes, with de luxe covers. The first three volumes are now available.

Price for per volume: NT\$150.00; US\$5.00

Subscription rate for per set of eight volumes: NT\$960.00; US\$40.00

IV. Miscellaneous works in English

1. *The Essence of Chinese Culture*, by Dr. Chang Chi-yun. 1957.
Price: NT\$120.00; US\$4.00
2. *A Life of Confucius*, by Dr. Chang Chi-yun. 1954.
Price: NT\$30.00; US\$1.20
3. *Chinese Culture As A Bulwark Against Communism*, by Dr. Chang Chi-yun. 1959. Price: NT\$20.00; US\$0.80
4. *Chinese Culture and Christianity*, by Dr. Paul K.T. Sih. 1957.
Price: NT\$20.00; US\$1.00
5. *Democracy in East Asia*, by Dr. Paul K.T. Sih. 1958.
Price: NT\$7.50; US\$0.50

A Finest Collection of Chinese Books and Artistic Objects (華精物文書圖國中)

內政部雜誌登記證警臺誌字第 九六七號

United Publishing Center (心中版出合聯)

Business and Activities

- (1) To publish leading periodicals:
 1. "CHINA NEWSWEEK" (in Chinese)
 2. "CHINA TODAY" monthly (in English)
 3. "CHINESE CULTURE" quarterly (in English);
- (2) to publish "CHINA SERIES"—300 volumes concerning Chinese philosophy, history, geography, politics, economics, literature, arts, science, and education;
- (3) to associate with more than fifty publishers constituting a common market for export trade;
- (4) to compile every month a union catalog of new books published in China (in Chinese and English with notes);
- (5) to provide information and render service to foreign readers interested in Chinese affairs.

China Tourist Service (社務服行旅國中)

Business and Activities

- (1) To publish "Guide Book of Travel in Taiwan", and various pamphlets on scenic spots both in Chinese and in English;
- (2) to publish cards and pictures concerning landscape, scenery, historical and cultural objects of China;
- (3) to provide information and render service concerning travels and communications in Taiwan for the benefit of visitors.

The Building of four related firms

Address:

30, Section II, Chung
Shan North Road,
Taipei, Taiwan.



Telephone:

47597 for Fine Arts
& Crafts Center;
and **35455**
for the United
Publishing Center.

China Public Relations Service (社務服係關公中)

Business and Activities

- (1) To publish "China Yearbook" including the political, economic and cultural developments in Taiwan, the recent conditions on the communist-occupied mainland and international relations;
- (2) to answer questions and gather certain materials for foreign friends interested in Chinese affairs;
- (3) to help develop public relations for Chinese institutions, associations, commercial firms, and factories.

Fine Arts and Crafts Center (心中藝工術美)

Business and Activities

- (1) To exhibit samples of fine arts and crafts:
 - (a) reprints of Chinese national treasures of art works and masterpieces of contemporary artists,
 - (b) Chinese famous handicrafts;
- (2) to associate with more than fifty institutions and workshops constituting a common market for export trade;
- (3) to compile a union catalog of Chinese fine arts and crafts with explanations;
- (4) to provide information and render service to foreign customers.

